UNITED CHURCH HERALD

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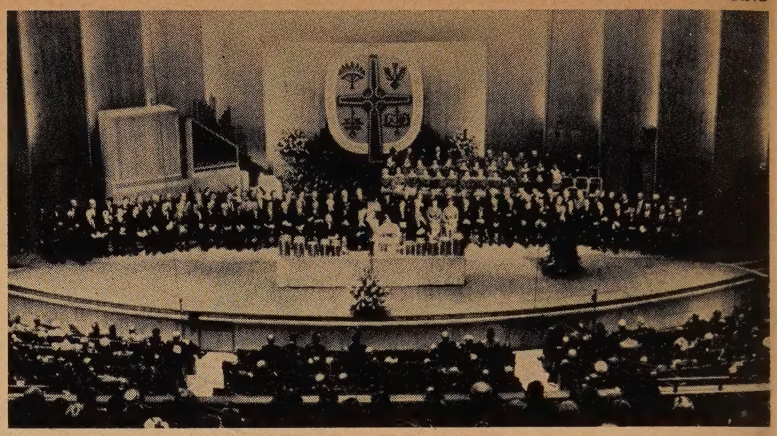
VOL. 4, NO. 24 DECEMBER 28, 1961

HIGHLIGHTS OF THE NEW DELHI ASSEMBLY by Roger Hazelton

United Church to confer with three denominations in April

RNS



1961 United Presbyterian General Assembly issued invitation to confer.

THE United Church of Christ has accepted an invitation to join in exploratory conversations toward union with the Presbyterian, Protestant Episcopal and Methodist denominations.

The Rev. Dr. Ben M. Herbster of New York City, president of the United Church, has announced that it would be represented by a delegation of nine at a conference scheduled for April 9 and 10 in Washington, D. C.

In a letter to the Rev. Dr. Charles D. Kean of Washington, D. C., secretary of the Commission on Approaches to Unity of the Protestant Episcopal Church, Dr. Herbster agreed to begin formal conversations "exploring the establishment of a united church—truly Catholic, truly Reformed and truly Evangelical."

The invitation was extended by the United Presbyterian Church in the U.S.A., represented by the Rev. Dr. Eugene Carson Blake, stated clerk, and the Rev. James I. McCord, chairman of its Committee of Nine; and the Protestant Episcopal Church, represented by the Rt. Rev. Robert F. Gibson Jr., chairman of the Commission on Approaches to Unity, and Dr. Kean.

Dr. Herbster appointed the Rev. Dr. David G. Colwell, minister of First Congregational Church, Washington, D. C., to represent the United Church of Christ on a preliminary committee to plan the agenda for the conference. Dr. Colwell is chairman of the denomination's Commission on Christian Unity and Ecumenical Study and Service.

The proposed interdenominational conference is the result of the action of the General Assembly of the United Presbyterian Church in the U.S.A., which in May invited the Protestant Episcopal Church to join it in inviting the Methodist Church and the United Church of Christ to participate in four-way conversations. The Presbyterian invitation was accepted by the General Convention of the Protestant Episcopal Church at its meeting in September. The correspondence between Dr. Kean and Dr. Herbster is as follows:

Washington, D. C.

The Rev. Ben M. Herbster, D.D.,
297 Park Avenue South,
New York 10, New York

Dear Dr. Herbster:

We are writing on behalf of the officially appointed committees of our respective churches to invite the United Church of Christ to send a committee of nine persons to represent your church at a conference at the College of Preachers, Washington, D. C., on Monday and Tuesday, April 9 and 10, 1962. This conference is called to begin formal conversations "exploring the establishment of a united church—truly Catholic, truly Reformed and truly Evangelical."

This conference is the result of the action of the General Assembly of the United Presbyterian Church in the U.S.A. of May 17-24, 1961, inviting the Protestant Episcopal Church in the U.S.A. to join with it in inviting the Methodist Church and the United Church of Christ to participate in four-way conversations. The Presbyterian invitation was officially accepted by the General Convention of the Protestant Episcopal Church at its meeting in September 1961.

The officers of the officially appointed Presbyterian and Episcopalian committees have met to implement these actions by their respective church councils and hereby invite your church, through you, to join with us in this endeavor.

Will you be willing to appoint one member of your committee of nine to meet with a representative of each of our two committees and a representative of the committee of the Methodist Church to plan an agenda for the first meeting?

Sincerely,

The Rev. James I. McCord, Chairman,
Committee of Nine, United Presbyterian Church, U.S.A.
The Rev. Eugene Carson Blake, D.D.,
Stated Clerk, United Presbyterian Church, U.S.A.
The Rt. Rev. Robert F. Gibson Jr.,
Chairman, Commission on Approaches to Unity, Protestant Episcopal Church, U.S.A.
The Rev. Charles D. Kean, D.D.,
Secretary, Commission on Approaches to Unity, Protestant Episcopal Church, U.S.A.

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New York, N. Y.

The Rev. Charles D. Kean, D.D.
1317 G Street, N.W.
Washington 5, D. C.

Dear Dr. Kean:

It gives me great pleasure on behalf of the United Church of Christ to reply affirmatively to the invitation issued by the United Presbyterian Church in the U.S.A. and the Protestant Episcopal Church in the U.S.A. to the United Church of Christ and the Methodist Church to join in a four-way conversation looking toward "exploring the establishment of a united church—truly Catholic, truly Reformed and truly Evangelical."

The United Church of Christ will be represented by a committee of nine at the meeting called for Monday and Tuesday, April 9 and 10, 1962, at the College of Preachers, Washington, D. C.

In the meantime we will be represented at a committee to plan the agenda for the first meeting by the Rev. David G. Colwell, D.D., 1311 H Street, N.W., Washington 5, D. C.

Sincerely yours,
Ben M. Herbster

UNITED CHURCH HERALD

VOL. 4, NO. 24 DECEMBER 28, 1961

COVER STORY: Our cover illustration will not, we hope, strike readers as a conventional New Year's greeting. Because 1962—soon to overtake us—may well prove among the most decisive years of all time, putting heavier and more drastic demands on human courage than any twelve months in decades.

In this connection, we trust subscribers will read carefully Mr. Gruman's article on page 4.

Come what may, however, the *Herald* staff herewith expresses a wish that all its readers may find themselves so animated by a love of life itself, as well as by the fortitude and understanding that life requires, that all of 1962 may be full of joy and purpose.

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Into the world of action and liability....

1962

"MY CHILDREN, this is the last hour!" These are words long neglected in our liberal Protestant tradition. We have thought of them as the line of fools and fundamentalists, poets and rabble rousers: "My children, this is the last hour!" Of course, we have heard about Armageddon, the final judgment, the end of the world, the Second Coming, the great tremendous day—but they haven't come! And we have rested in our easy assurance that earth's final hour is an infinitely long distance from us.

Mocking Finale

But today these words, "This is the last hour," cut deep as a plow in the arid soul of each of us. We know only too well that not only are the weapons of annihilation at hand, but the will to use them is here as well. Our great faith in man's goodness has reached this mocking finale: only man can end his own priceless existence—and it can happen here!

So it is no exaggeration to suggest that next week, or even tomorrow, you and I will not be here. A poem from the *New Yorker* magazine reminds us of the possibilities:

When you hear the sound and see the flash
Don't duck under the nearest table
'Cause there won't be any table.
Don't pull the tablecloth over you—
'cause there won't be any tablecloth.
Don't throw yourself on the floor, 'cause there won't be any floor.
And don't under any circumstances try to leave the city,
'cause there won't be any city.
Simply pause for a moment to adjust your shroud,
And make your way to the nearest cloud.

That no longer strikes us as humorous. Indeed, it is deadly serious. For the coming of the bomb is not only possible; we have literally asked for it.

We have, for example, tragically neglected human welfare. The desperate, the starving, the exploited—these have been set aside in our preoccupation with armaments and affluence. We have stoutly maintained that the business of America is business, and feeding starving people is hardly good business.

We have regularly avoided self-criticism. Recruiting posters blare the slogan "Power for peace," and then we wonder why smaller nations fear us. We ring the U.S.S.R. with power-packed military bases and seem surprised that the Russians portray us as warmongers. We flung the first atomic bomb on an unsuspecting people, and we have spent years justifying the act—with hardly a word of contrition.

We have identified progress with bigger buildings, faster planes, scientific know-how, fancier gadgets, more destructive weapons. But there has been little development of the cultural reserves of patience and beauty and love and values and compassion in our community lives.

So it is that we know too well that this may be the last hour. How shall we meet it? Certainly not by the sentimental reaction of hopeless resignation. To withdraw from the struggle or to surrender to despair is to confess that we have no real responsibility in this life. The fatalists, the end-of-the-world religionists, the complacent—these are abdicating their primary task of meeting the world as it is. On the other hand, we shall not be drawn into the secular fallacy that since nothing matters much anyhow, we might as well eat and drink merrily.

LAWRENCE L. GRUMAN

Mr. Gruman is minister of the University Congregational Church in Missoula, Mont.

Religious Reaction

The religious reaction to our current crisis is quite different from that of the sentimentalist or the secularist. It is well expressed in Robert Penn Warren's poem "Brother to Dragons":

I went down the bluff and crossed the evening barnlot;
I opened the sagging gate and was prepared
To go into the world of action and liability.

Liability suggests that man is both fallible and responsible. And this is the unshakable position of the Christian faith. Every action we take is risky, and yet we are answerable for all that we do.

For most of us the secular answer is the "practical" one. In the face of new dangers, we are increasingly convinced that man is only a biological smear on planet number three after all. We seem to confirm our unimportance, hanging onto everything we can, grabbing and getting, centering all thought in our situation, asking only what makes "me" happy. Self-indulgent, self-righteous, selfish in time and money, we display our trivial nature.

Is this an extreme statement? Answer these test questions yourself: Are you praying more than ever before? Are you giving more? Or do you still go to church on occasion, hoping that nothing will really happen? Are you more concerned with the Bible, with poetry, with art and music, than ever before? Do you speak more often about God and

Christ and faith in your home—do you hunger after a closer relationship with the Almighty? Are you more self-sacrificing and more self-effacing? Your answers will indicate something of the liability you feel.

Recently a frightening play by James Broughton was presented at General Synod in Philadelphia. Called "The Last Word," it is a brief sketch involving two people and suggests the plight of most of us. Two people sit in a bar, knowing that in a half hour the bomb will fall and destroy all life.

Woman: This is the Last Chance Bar at the end of the No Passing Zone. We ought to think of something to say.

Man: I can think of nothing. In fact, I am thinking of nothing.

Woman: I do hope it won't be messy.

Man: I hope it's a damned good show. (He sings a ditty) Good-bye!

Woman: Why can't we think of anything to say? O Hercules, O Mrs. Roosevelt, save us.

Man: Did we ever say anything worth remembering?

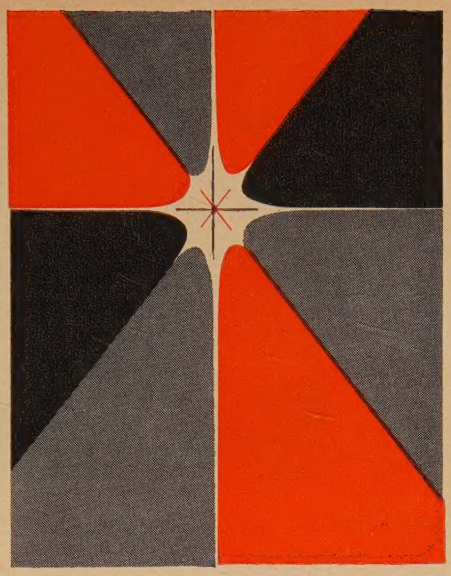
Woman: I'll be glad when the agony's over.

Drooping Posture

They had never said anything worth remembering! Have we? There is so little real communication between people, so little of significance or stature, that the play rings true. Few of us have a God to love, or even to cry out against! There's nothing left us but the "ache in our bones." Never have W. H. Auden's words been so apt: "Children afraid of the night who have never been happy or good." Indeed, the day of destruction may be upon us, and Auden and Broughton have caught us with our posture drooping.

The long tradition of Judaeo-Christianity runs contrary to all of this. Amos, for example, reminds us that the day of the Lord "is darkness, and not light." Saying that the Lord despises feasts and ceremonies, Amos calls for justice to "roll down like waters, and righteousness like an everflowing stream." Isaiah, caught in a decisive moment with the King of Judah just as the Assyrian horde was marching toward Jerusalem, insisted that the king trust in the Lord. "If you do not stand in your faith, you will not stand at all!" he counseled.

Jeremiah, a few generations later, found himself in a similar crisis as the Babylonians threatened to demolish



Jerusalem. He insisted the people had been immoral and faithless, counseling them to begin a new life by releasing all their slaves. John the Baptist had a ministry of repentance following his intense awareness that things would not remain as they were: "The kingdom of heaven is at hand!" What, then, does he say to do? Be honest, generous, humble, counseled the Baptist.

Jesus frequently referred to the end of the age, saying "Heaven and earth will pass away; my words will never pass away." The Apostle Paul, indicating that the night is coming, advised his hearers to watch and be sober. And the early Christian church lived in constant expectation of the end of time, the second coming of Christ. But it did not live in constant dread; rather, it demonstrated joy and a loving concern for others and the absolute certainty of God's goodness.

Now, when we have a better right than ever before to anticipate the final cataclysm, we shall deny our heritage if we succumb either to the panic or the picnic response. Assuming we have not been too softened by the allurements of our comfort culture, we need to recapture the faith that alone enabled Christianity to persist.

Few men there are who can answer the question, "What would you do in the last hour of your life?" by the reply, "Just what I am doing now." Yet, the time is here when we must ask ourselves about all that we do: "Is what I am doing now worthy of the last hour of my life?" It may be that there is no time at all for us—it is certain that at least for some of us this day will be Judgment Day. In either event, every Christian stands under the permanent crisis of the gospel, which demands that we say "yes" or "no" to God now.

This, then, is not said from fright but in simple honesty: This is the last hour! You have something to say—then say it! Pray, write, speak out, reconcile an antagonist, talk of God and truth and love. You have something to do—then do it! Support what you believe in, do it well and honestly. Move out of your self-centered routine. And do it earnestly and calmly, for though this may be the last hour we do not despair. Now we can go about our lives with a greater sense of urgency to do God's will; we can do it more calmly because we are certain that in our belief in Christ we have eternal life.

Dietrich Bonhoeffer was a German pastor who came to this country in the Nineteen Thirties to teach in a theological seminary. In 1939 he found it impossible to remain safely in this country while his countrymen were being manhandled by the Hitler regime. So he returned to Germany. Because of his outspoken criticism of Hitler, Bonhoeffer was imprisoned early in the war at Flossenbürg.

High Faith

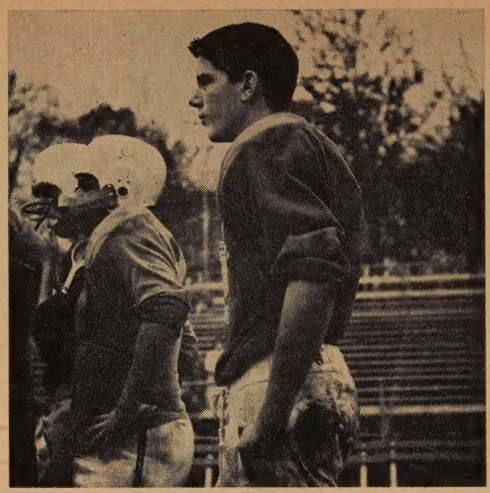
There in prison he became the spiritual leader of the inmates. One English officer wrote in his diary that Bonhoeffer's God "is real and close to him." A later diary entry, on April 8, 1945, recorded: "We held a little service and he spoke to us in a manner that reached the hearts of us all, finding just the right words to express the spirit of our imprisonment and the thoughts and resolutions it had brought."

The service closed with a prayer. And a moment later two grim-faced soldiers entered and summoned Bonhoeffer: "Come with us." Knowing the portent of those words, the pastor shook hands all around the prison cell, drew the English officer aside and whispered: "This is the end—for me the beginning of life."

This is the high faith with which we too can approach the last hour. No morbid preoccupation with death, but a resolve to pitch this life high for the kingdom's sake must mark us. We come with confidence to whatever adventure lies ahead, saying with Paul: "Whether we live or whether we die, we are the Lord's." Any word we say now may be our last. And that's all right. For every word is his anyway.

A New Venture in Film Making

EDWARD A. POWERS



Bruce Keller is one of eight teen-agers in "A Lesson in Learning."

How effective is the church's ministry to youth? See "A Lesson in Learning" and you will have serious doubts about its adequacy. This film is the raw data of the life a group of high-school sophomores share as they seek to come to terms with Christ and the Christian faith. You can evaluate the data in different ways:

Youth Ministry

It is possible to see in this film alert teen-agers grappling with the style of life of the Christian and the meaning of authentic obedience. From this viewpoint the youth ministry looks vital and essential.

Or, from another viewpoint, one is forced to ask: "Why don't these teen-agers know more? Why are they so inarticulate about their faith and especially in regard to Jesus Christ?" From this perspective the youth ministry is convicted by its shortcomings and the need for increased competency is stark and inescapable.

From either vantage point, "A Lesson in Learning" is the happy outcome of an interesting experiment. Youth staff members of the United Church of Christ were eager to develop a resource that would present our churches with the urgency of doing an adequate job of youth work. They knew that telling people how to do a good job in teaching was not sufficient. They also felt that the demonstration-teaching approach, which has been used with great effectiveness for teachers of children, could not be used as successfully with youth. Therefore, they conceived the idea of filming a class in action and editing the film to tell a coherent story.

The Office of Communication was interested in trying the experiment. Dr. Everett C. Parker served as producer and William Jersey as director. The youth staffs of the Division of Christian Education asked Frances W. Eastman and Melvin F. Ludwig to carry editorial supervision on their behalf.

The Congregational church in New Canaan, Conn., was eager to cooperate in the experiment and Dr. Loring D. Chase, its minister, invited Al Knaus, a junior-high-school social-studies teacher, to work with the young people in this venture. Mr. Knaus had never taught church school before. A class of high-school sophomores was selected from a much larger group that had been in Mr. Chase's confirmation class the year before. Eight youngsters were chosen with a view to their diversity. They represented a wide range of I.Q.'s, several different types of family background and varied experience in church life. The results are striking even if disturbing. These youngsters reflect the certainties and uncertainties, the idealism and the stark realism, maturity and immaturity that are so characteristic of adolescents. Al Knaus proved to be highly able and portrays very well how one man goes about the business of helping young people learn the meaning of the Christian faith. The picture contains a kind of dynamism with which people must learn to deal.

Office of Communication

Three members of the New Canaan church-school class portrayed in film are Carol Suen, Susan Taylor, David Howe.

Four Sessions

The film in its edited form is forty-five minutes long. It shows portions of four class sessions. It does not tell the whole story of the life of a class, the ways of teaching or the meaning of the Christian faith. It does not depict a minister teaching religion and it makes no pretension of being a "slick," commercial presentation. The data is raw and it must be evaluated by the audience. However, this is exactly what the youth staffs had in mind.

People may wonder if the ability of the teacher won't scare others away. Two answers seem appropriate: first, anyone can demonstrate how to do a bad job, but people who want to learn new ways need to see excellence portrayed. Second, the particular teacher in the film had never taught in church school before and thus his strengths and weaknesses can help those who see the film. "A Lesson in Learning" is a 16mm film, which may be purchased from the Christian Education Press, 1505 Race St., Philadelphia 2, Pa., or rented from the Bureau of Audio Visuals at either one of its two film-rental offices situated at 1720 Chouteau Ave., St. Louis 3, Mo., or 1505 Race St., Philadelphia 2, Pa.

Mr. Powers is general secretary of the Division of Christian Education of the CC Board of Home Missions. Photos by courtesy of the Office of Communication.

New Delhi Assembly

At a time when widespread cynicism and fear raise doubts that the ideal of "one world" may ever come to fruition, almost 1,000 Christians from every continent and from fifty-three countries have concluded a meeting in New Delhi, India, as members of one fellowship in Christ Jesus. There they worshiped and there they faced the fact of being Christians in a troubled world.

The delegates had much to overcome. Gathered from so many separate backgrounds, the achievement of a common mind respecting relevant and concrete issues seemed as though it might be altogether impossible. They went to New Delhi with differences of language. They differed widely in ecclesiastical traditions and theological backgrounds and they differed profoundly in cultural orientation, in economic and in political allegiances. Significant disagreement, as one would expect, preceded council statements on Berlin, South Africa and Red China. But these differentiations, significant as they are, were placed in proper perspective by the common conviction that "Jesus Christ is the Light of the World." This is the one basis of essential unity upon which Christians as a whole devoutly agree and which governed the thinking of delegates at New Delhi.

Although divergent opinions and dissimilarities of view arose at times in respect to certain issues and practices, the clear and predominant trend was to move steadily in the ecumenical direction. By almost any standard of measurement, the third World Council assembly has more than lived up to expectations. In this issue the *Herald* presents another report on the meeting—this one by the distinguished dean of Oberlin Graduate School of Theology, Prof. Roger Hazelton. An article by Dr. James E. Wagner will appear in the next issue and the *Herald* will soon print other New Delhi reports.

An Appreciation

With the next issue—January 11, 1962—the *Herald* will enter an altogether new era and dimension. This will be the first number published under the provisions established by the Constitution of the United Church of Christ. This co-editor would be remiss, therefore, if he did not at this time express his appreciation of all the courtesies and understanding extended by the officers and members of the editorial board with which it has been his good fortune to be associated for so many years as editor of *Advance* and co-editor of the *Herald*. This has been an exciting and creative period.

We are especially indebted to the board of the Pilgrim Press for the editorial independence it has consistently encouraged. It has never at any time muted the critical or prophetic voice of a writer. The board has never suggested that an author tailor his product to the tastes of the widest possible market. It has never been afraid of "the improper opinion" or thorny issue in this period of conformity. It has never stood for a vapid neutrality. The board has consistently stressed editorial vigor and trenchancy.

Such freedom in a Protestant journal, the members of the board have always known, has a special meaning quite apart from our guarantees of press freedom in the First Amendment to the U.S. Constitution. It derives directly from the Reformation with its special emphasis on individual responsibility and intellectual fidelity to the truth.

Indeed, it has been this Protestant heritage—as G. P. Gooch, the distinguished British historian of the political effects of the Reformation has pointed out—that is responsible, among other values, for constitutional press freedom in the free world.

This insistence on editorial freedom has made it both a joy and a high discipline to be associated with the Pilgrim Press. The editor has been freely elected to his position each year. By such continuing confidence he has been constantly renewed in his sense of responsibility and commitment to the purposes of the journal and the fellowship; and he has been permitted to carry out his responsibilities without let or hindrance. This is, of course, as it should be for otherwise an editor becomes a feckless and faceless man without a personality; the position becomes a mockery; and the magazine itself becomes a bland and colorless sheet, reduced to the lowest common denominator. This co-editor is therefore deeply indebted to the officers and the members of the editorial board with which it has been his privilege to serve these many years. With faith and courage the *Herald* now moves out into new dimensions, ready to meet the fresh challenges of tomorrow.

Catholic Increase

Following publication of Dr. Truman B. Douglass' Reformation article in a recent issue of the *Herald*, we received a number of inquiries in respect to current Protestant and Roman Catholic church membership. The Protestant church membership, according to the 1962 edition of the *Yearbook of American Churches*, is 63,668,835 persons, an increase of 1,125,333 or 1.8 per cent. The bulk of Protestants are in twenty-two denominations, accounting for an estimated 90 per cent of Protestant church members.

For the first time in U.S. history, according to the *Yearbook*, the membership increase of the Roman Catholic Church surpassed the Protestant increase in numbers as well as in percentages. The total membership of the Catholic Church—including all baptized infants as well as Catholic families of the diplomatic and military services abroad—is 42,104,900 as over against 40,871,302 a year ago. This is a 3.2 gain.

Total U.S. church membership is placed at 114,449,217. This represents an increase of 2,222,312 persons or 1.9 per cent over the previous year. For the first time in many years church membership gains remained about the same as the estimated population increase.

Various factors are involved in this complex situation. Perhaps the most significant trend is the Catholic membership increase in our metropolitan centers where an increasing proportion of the American people are now living. It would seem obvious, as some authorities have been saying, that Protestantism has not as yet taken seriously the challenges and the problems created by our increasingly urbanized society. avm

Highlights of the New Delhi Assembly

ROGER HAZELTON

THERE was a saying going around the Vigyan Bhavan Hall in New Delhi to the effect that India is a fine place to come to if you want to meet your friends. Like any other conference of church people, the third assembly of the World Council of Churches was, among other things, an occasion for the making and renewing of personal friendships. And one may well wonder if when all is said and done the oneness of the Christian church is not realized by these at least as much as by the World Council's public programs and pronouncements.

Large tent was scene of worship services. In photo U Ba Hmyin of Burma preaches opening sermon.

Dr. Radhakrishnan, Indian Vice President, chats with Archbishop of Canterbury.

The meeting place itself was splendidly equipped for the purposes of the assembly; no better building could have been chosen. The schedule called for a four-hour break in the early afternoon followed by an evening session, which adjourned in time for 9 o'clock supper. Occasionally there were special events such as the reception by Dr. Radhakrishnan in the President's Palace and the embassy tea for American delegates. A large number of confessional group meetings were also sandwiched into the already very full program. Our United Church of Christ delegation *(right)* met quite frequently throughout the assembly both for deliberation and for fellowship.

There is certainly no substitute for the experience, as sobering as it is exhilarating, of seeing the whole church of Christ representatively present at one

W. C. C. presidents: Barbieri, Juhanon Mar Thoma, Sherrill, Iakovos, Dibelius.

Professor Hazelton is dean of the Oberlin Graduate School of Theology. Photos by courtesy of the World Council of Churches.

Delegates from the Russian Orthodox Church, recently admitted to World Council, in front of conference hall.

The rich hues of Indian dress contrasted with somber robes of Orthodox priests in President's Palace reception for council delegates.

time and in one place. This third assembly was far more representative of world-wide Christendom than the two that preceded it. Twenty-three new churches were admitted to membership. The major part of the great Orthodox family is now fully incorporated into the structure of the World Council; Latin American Protestantism is ably represented; the churches of the Pacific area are now being heard from; a welcome new balance is being struck between indigenous and foreign leadership in the African churches.

One feature of this changed situation was that the old "Anglo-Saxon" and "Continental" dialogue was greatly expanded; it has now become an East-West dialogue—and this is not to be taken in the usual merely political-military sense. Asian Christianity was at New Delhi in force, which meant that easy generalizations about the life of the church made from a Western perspective were made quite impossible.

United Church of Christ delegation marches in procession to the opening service of worship. The author is at right. President Ben M. Herbster is at center of photo.

For example, in a subsection meeting where we were trying to specify categories of people whom the gospel had not reached effectively, Western members tended to agree that the middle-class character of our churches made it difficult to reach workers and intellectuals. Asian members, on the other hand, insisted that it was the middle class in their missionary and evangelistic milieu that remained essentially untouched, despite promising beginnings made among workers and students. Many other illustrations could be given.

The newly seated delegates from the Russian Orthodox Church took part in the small-group discussions with considerable forthrightness and with notable friendliness. Obviously they are new at this sort of sharing, but they are clearly eager for it and have much to tell the rest of us about the hazards and opportunities of Christian witness and service within a difficult environment. It was with real joy that some of us noted their participation in the service of Holy Communion planned for the whole assembly by the Anglican churches of Southeast Asia, held on the second Sunday morning in the Shamiana, the large many-colored tent *(see photo, page 8)* set up at the rear of the Vigyan Bhavan.

For its first phase, the assembly divided into three sections for considera-

Continued on next page

Before council sessions began W.C.C. Presidents Sherrill, Barbieri and Juhanon Mar Thoma visited tomb of Mahatma Gandhi to pay their respects and lay wreath.

tion of the largest tasks of the World Council in the realms of witness, service and unity. As expected, the unity section had the toughest assignment. The positions of the Anglican and Orthodox communions as "bridge churches" were reaffirmed, but there was little evident willingness to yield on points that have hitherto proved divisive. As regards the witness and service of the church, the problem was that of finding the embracing terms of reference within which many forms of church structure set down amidst an even more bewildering variety of national and cultural situations could possibly express their differing ways of addressing and approaching man-in-the-world.

For its second phase, the assembly divided its membership into small committees with a view to giving careful study to its own departments and divisions. Here again the search for something like consensus proved at times excruciating as well as bracing. How can one expect delegates from, say, the Esthonian Evangelical Lutheran Church in Exile and the Christian Church in Mid-Sulawesi to reach significant agreement on the contours and demands of the responsible society, the role of the laity or the will of God disclosed in revolutionary movements? But the work of setting targets for the various departments went on with patient persistence nonetheless.

There were highlights in the exhausting routine of meetings and speeches. The "laity evening" threw down the gauntlet to the "introverted church" and stirringly described the renewal of Christian obedience among laymen and laywomen who, it was insisted, must become the true evangelists of the church. Strong, plain-spoken representations were made on behalf of African nationalism as a Christian imperative, upon the historic unitive claims of Orthodoxy and upon the churches' role in influencing top-level policy decisions in government regarding the drift toward what Mr. Nehru called the other day a "rat-hole civilization." Significantly, the old politeness of the ecumenical movement is giving way to a more robust encounter and the tokens of a more radical humility are everywhere apparent.

A meeting such as this is bound to go through certain common moods. The first was that of exhilaration simply at being together, realizing the exotic diversity of language, dress and styles of life represented in the assembly. One may say, parenthetically, that at New Delhi the procession of the opening service seemed less colorful than at Evanston or Amsterdam, because Indian dress itself is so richly hued and endlessly beautiful, as readers well know.

The second mood, as difficulties of genuine communication became evident, was that of discouragement and weariness, even among old veterans of the ecumenical movement. The assembly lasted long enough, however, to produce a third mood—one of determined and sober purpose that God's will for the oneness of the church shall be done, that the "preoccupied territories" into which the gospel comes must be won and that "Christians in the dispersion" must live out the implications of God's love made plain in Christ for the salvation of all mankind.

In many ways the greatest fact to be assimilated and responded to at this assembly was the fact of modern India itself. The initial shock of so much obvious poverty soon gave way to admiration for the truly massive strides being taken toward political order, industrialization and the betterment of the human condition. One question often heard at this assembly was whether secularization may not be God's own will for India at this moment.

If the answer is Yes, those of us from the so-called "Christian West" have some agonizing reappraisal to face regarding missionary and evangelistic tasks. And we also have been forced to recognize the lucid and profound wisdom voiced by Mr. Nehru in refusing to lend India's support to either power-bloc in the contemporary world, and in stressing so courageously the sheer necessity of human survival in that world.

When this report is read, the third assembly will be over. Delegates will have gone home to their familiar structures and dilemmas. For those of us who were privileged to represent the United Church of Christ, our mandate is plain. We must not only be ambassadors but agents of him whom we have called "the Light of the World." In this way alone can the intention and the commission of this third assembly be given not merely exposition but rendition.

Years of living under the possibility of a nuclear war will reduce mankind's sense of human worth and dignity, warned a report prepared by a section of the World Council of Churches' third assembly at New Delhi. "The habit of thinking of people as potential victims or destroyers in a nuclear war will surely reduce sensitivity to their worth," the report affirmed.

The sectional report said the church must continue to warn governments of the dangers of a nuclear arms race and must combat the idea that the use of mass destruction weapons has become inevitable. "Christians must press most urgently upon their governments never to get themselves into a position in which they contemplate the first use of nuclear weapons," the report concluded.

A New Year's Meditation

The Turn of the Year

ROY PEARSON

THE turn of the year is always a time for new resolutions. "I shall keep firm hold on my temper this year," we say to ourselves. "I shall give up smoking and drinking. I shall go to church every Sunday. I shall stop worrying. I shall always have a good word to say about everybody."

Once every year we make resolutions such as these and we really intend to live up to them. But after the first week or two we find that some of them have been broken and by the end of January the likelihood is great that we have forgotten all about them and have fallen back into the same old rut that we were following before we made them.

Manageable Unit

When making new resolutions a day is a much more manageable unit than a year and, although a plan for the year is certainly desirable, there is considerable probability that the plan for the year will not be followed unless it is also accompanied by a definitely feasible plan for each day.

There are six checking points for such a plan and the first of them is reached before you have gotten out of bed. Suppose that your alarm has gone off or you have come to consciousness without it. Some of us jump up at once and wash and others lie there a little longer and wish that we did not have to get up so soon. The day will hold much greater hope of success if we take ourselves in hand at once and start off in the right direction.

Stay right where you are. Remind yourself that you do not want your life to be wasted and get yourself oriented in a world where nothing is so important as the power and love of God. You will want to use your own words for this purpose but they ought to be something like these: "God is all around me although I do not see him. God is in me although I do not feel him. He loves me and when I lose my grip on him, he never loses his on me. This is a day that God has made. Today I will put my trust in him and I will rejoice and be glad."

If you are a man, the second step in the plan will probably be taken just after you have washed and shaved, perhaps while you are still upstairs in your bedroom getting dressed. If you are a woman, it will probably come just after you have gone downstairs to the kitchen, in the few short moments before the family descends upon you. In either case you will commit the coming day to God.

Again you will want to use your own words for this dedication, but your prayer will almost surely be something like this: "O God, I put myself in your hands for this day. I give you a blank check for my life. Use me in your service as you will, where you will, when you will and with whom you will. I am in your keeping and I shall neither worry nor be afraid."

Possible Opportunities

The third step takes a little longer. It requires that early in the day you find time for at least fifteen uninterrupted minutes—and it will do no good to say that you are too busy. Take up the *Gospel According to Matthew* and, asking yourself constantly, "What is God trying to say to me through this book?" start reading.

As soon as you come to a group of words or a sentence that you feel that you can take as your marching orders for the day, stop and think about the idea that has arrested your mind. Hold the idea up against the day that lies ahead of you—the appointments, the chores, the possible opportunities, the probable frustrations. Fix in your mind the determination that for this one day you will live by these marching orders and then spend the rest of your fifteen minutes in quiet prayer and meditation.

The fourth step is simple but important: throughout the day keep reminding yourself of what you are trying to do and how God provides you with the strength you need. Do not let yourself get lost in the forest of duties that claim your attention and do not let anything pull you from the path that you have chosen. Train yourself to take your bearings frequently, to replenish your spiritual stores and then to take to the trail again refreshed and renewed.

Mighty Plan

And then the fifth step: actually practice what you have been praying, actually bet your life on the God whom you have been affirming. If your Bible reading for the day has led you to see that you need greater patience, do not think of the first irritating person who crosses your path as a handicap. Count him as an opportunity and practice the patience for which you have prayed. If the thought for the day has been concerned with the importance of honesty in all human relationships, be even sterner than ever with any temptation to pervert the truth.

The final step is taken in bed just before you go to sleep. For good or for bad the day is behind you and returning it in the evening to him who gave it to you in the morning, you use a prayer like this: "Now the day is over, God. Some things I have done well and other things I have done foolishly. If everything depended on me, the final result of the day might be unrelieved failure. But everything does not depend on me for you have the power to take my small efforts and make them a part of your mighty plan. So I leave this day with you, asking you to forgive its sins and redeem its wrongs and praying that you will grant me tomorrow a cleaner mind and a warmer heart, a steadier soul and a surer will than I have had today." Repeat this pattern each day.

Dr. Pearson is dean of Andover Newton Theological School, Newton Centre, Mass.

A new way of life in Ecuador

From 1830, shortly after it became the first South American country to overthrow Spanish rule, Ecuador has had more than sixty-five presidents, dictators and military juntas. Since 1927, according to the same source of information, it has had some thirty-five regimes, an average of one a year.

This kind of political instability used to be a matter of little concern to the United States. In the contemporary world, however, what happens in a place like Ecuador could have important consequences for the entire Western hemisphere. The majority of its people are illiterate. The average annual income is about $150 and most of the country's wealth is in the hands of a few families who own the bulk of the land. (Ed.)

A SIX-HOUR FLIGHT south from Miami brings you to Ecuador, a country of many natural beauties and unusual contrasts. Everywhere can be seen the clash of the old with the new, the prehistoric with the ultramodern, and the timeless marvels of tropical seas and jungles, snow-capped volcanoes and deserts.

In this country of 4,000,000 inhabitants about one-half of the people are Indians, who live in chilly highland valleys at elevations of from 7,000 to 11,000 feet. Only a few of them have even seen the banana groves in Ecuador's low country and hardly any of them realize that Ecuador is the world's largest exporter of this nutritious fruit.

On the paved portions of the Pan-American Highway, you may see the latest model cars speeding along at 60 miles per hour. On a nearby dusty trail is the same scene that the Spanish conquerors witnessed 400 years ago—an Indian driving his llamas to market.

In the capital city of Quito an ice-cream vendor pushes his neat rubber-tired cart, while beside him a bare-foot *cargador* sweats under a 200-pound load of *pinol*, a mixture of barley flour and brown sugar popular among country people. Away from the city's downtown traffic and noise is one of Latin America's most elegant hotels where tourists and Ecuador's elite dine for two or three dollars a plate at a roof-top restaurant while enjoying a gorgeous view over the rich, agricultural valley east of Quito where the farm workers earn only two or three dollars a week, guiding an ox-plow. Recently one of Ecuador's ex-presidents, Galo Plaza, received an honorary doctor's degree from Columbia University in New York, where he has made addresses in perfect English on more than one occasion. Yet, although about one hundred Ecuadorian exchange students are studying in the United States, most of them on scholarships, few Ecuadorian young people will ever

Mr. Streich is senior missionary of the United Andean Indian Mission in Ecuador. Photos courtesy of Eastern Publishers Service and Stanley H. Wilke.

Indians living at high altitudes are barely able to eke out a livelihood without aid of experts in agriculture.

Otavalo in the Ecuadorian Andes is a market town where Indians come each Saturday to sell their goods, purchase provisions for the week and visit with acquaintances.

PAUL H. STREICH

see the inside of a university and less than 10 per cent of the children will finish sixth grade. About one-half of the boys and girls of school age aren't even in school.

In the *Believe It Or Not* cartoons, there once appeared the information that Quito has the oldest municipal hospital in continuous operation in this hemisphere. Yet thousands of people die without having received any medical attention and witch doctors are still flourishing. One government hospital not far from Picalquí has fifty beds, several orderlies and nurses' aides. But it has no registered nurse and only one doctor who is struggling bravely with a practically empty medicine cabinet. The life expectancy in Ecuador is reported to be about 35 years.

An American magazine once featured an article reporting the massacre of five outstanding young missionaries by the Aucas, once one of the most savage tribes in the world. Yet only one per cent of Ecuador's Indians live in the jungle, practically no savage Indians are left except in Brazil and Paraguay, and most Ecuadorians have never even seen a *chonta* lance or a poison dart. For three years now the widow of one of those missionaries and the sister of another have been living under extremely primitive conditions but in perfect safety among the Aucas, learning their language and teaching them about Christ.

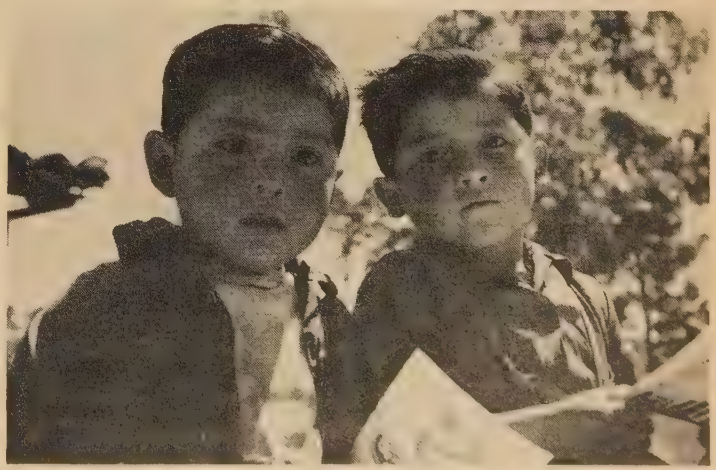
Not the least of the contrasts in Ecuador is the fact that in a rather strongly Roman Catholic country, where many priests campaign from their pulpits at election time, there is a powerful anticlerical feeling. Only once in the past sixty-five years has the Catholic Party's presidential candidate taken office, and then with only 28 per cent of the votes. Some of Ecuador's presidents have been members of the Masons as were Bolívar and Sucre, Ecuador's independence heroes. Recently several Ecuadorian senators on the floor of Congress publicly called in question the educational aims of the Roman Catholic Church, condemned a monastery print shop for not paying outside employees the minimum wage, and even severely criticized the Cardinal!

In this type of social environment the United Church Board for World Ministries is associated in an interdenominational effort to bring new life to the people of the Ecuadorian highlands, especially the Indians. Working with us are the northern and southern Presbyterians and the Evangelical United Brethren Church.

With Ecuador's inadequate mineral resources and limited purchasing power, industrialization and mass production have been slow in developing. Urban areas are growing rapidly and the birth rate is now one of the highest in the Western Hemisphere; yet Ecuador is destined to remain a predominantly

(Continued on page 30)

The disastrous effect of wind erosion is visible near Picalquí where missionary Eugene R. Braun teaches agronomy.



While one-half the children in Ecuador are not in school, these boys have the good fortune to attend mission school at Picalquí.

Victory in sight for CC higher education fund

THE spirit of victory is in the air! Congregational Christians are bringing to a conclusion a denominational effort to raise $7,500,000 for the support of Christian higher education at home and abroad. Nearly 4,000 churches have made a commitment or payment to the Christian Higher Education Fund, which was launched by the CC General Council at Boston in 1958. Hundreds of these churches have already paid their commitments in full.

Of the $7,500,000 goal, $6,500,084 had been pledged or paid in cash by October 31, according to Mrs. A. H. Sharp, director of CHEF Declaration of Intention Fulfillment. In and by itself this is the largest sum ever raised in any special CC endeavor. Total cash received to date is $2,525,294.

Congregational Christians are united in the conviction that the $7,500,000 goal can be reached and even exceeded. A CHEF Victory Gift National Committee, composed of prominent laymen and ministers, is now seeking gifts of $10,000, $5,000 and $1,000 from individuals who would like to help achieve a complete CHEF victory by making a special gift over and above what they may have already given through their local churches. It is hoped that a few individuals will consider gifts of $25,000, $50,000 and even $100,000. But gifts of all sizes will be needed to reach the goal and will be gratefully received.

"Victory Is Near" is the title of a new CHEF folder describing the Victory Gift phase of the CHEF program and it has been mailed to all CC ministers. Copies of the folder may be obtained from conference offices or from the Christian Higher Education Fund, 287 Park Avenue South, New York 10, N. Y.

Congregational Christians are aware that gifts to CHEF will not only make it possible for hundreds of young people of many races and nationalities to secure a "higher" education, but will help determine the very future of the world by the kind of education offered to the leaders of tomorrow. "The fate of nations," said Aristotle, "depends on the education of youth."

Modernistic, well-lighted stairway connects the attractive first floor of the Walker Library at Drury College, Springfield, Mo., with the second-floor book stacks.

The growing stream of Christian Higher Education Fund gifts is not being held in a financial reservoir for future release, however. It is being channeled immediately by the CC mission boards and conferences into areas of real need. The result is that college and seminary administrators, professors, campus ministers and students here in the United States and in many lands are receiving new encouragement as they engage in their important tasks. Our victory is in fact becoming their victory!

Let us highlight a few of the uses of CHEF receipts. In order to provide a stimulating cultural environment, our schools and colleges must have adequate libraries. More than $265,000 from CHEF monies has been designated already to help build new libraries and to

HAROLD T. JANES

Dr. Janes is national director of the Christian Higher Education Fund. Photos by Mignard, Springfield, Mo.

Newly constructed Walker Library at Drury College, Springfield, Mo., stands as monument to those who contributed to CHEF.

purchase library equipment and books for Westminster College, Salt Lake City, Utah; Pacific University, Forest Grove, Ore.; Drury College, Springfield, Mo.; LeMoyne College, Memphis, Tenn.; Tsurukawa Rural Training Institute, Tokyo, Japan; United Theological College, Bangalore, India; and Tarsus College, Tarsus, Turkey.

As a result of this investment it is hoped that Edwin Markham's description of the young Lincoln might be applicable to many if not all of the students enrolled in these schools:

He fed his spirit with the bread of books
And slaked his thirst at all the wells of thought.

The attention of the Protestant and Orthodox world has been focused on India where the World Council of Churches has been in session at New Delhi. As democracy's greatest hope in Asia, India provides a vivid illustration of how contributions to CHEF are being used abroad for the education of young people from many social and religious backgrounds.

The sum of $40,000 of CHEF funds has gone to complete a much-needed classroom quadrangle at Lady Doak College for young women in Madurai. This school was founded by a Congregational educator who believed in Mary Lyon's philosophy: "When you educate a man, you educate an individual; when you educate a woman, you educate a family." In addition $33,500 has been forwarded to Ahmednagar College, a coeducational institution, "to build up its facilities to the point that it is now regarded as one of the outstanding colleges of Western India."

The future of India and the future of the world are brighter because of the new investments that Congregational Christians have made in Indian higher education. The theme of the World Council meeting in New Delhi, "Jesus Christ, the Light of the World," was not just a theological dogma; it was a description of the personal experience of thousands of young people in India. Through the teaching and influence of the colleges and seminaries founded and supported by followers of Christ countless young men and women have been exposed to the light of Christian truth—the truth that will make them free.

When William Ernest Hocking asked Charles Freer Andrews if he was trying to convert the natives of India to Christianity, Andrews replied: "I always assume that they are Christians, and after I have talked with them for a while I sometimes see the light of Christ coming into their eyes."

A gift to the Christian Higher Education Fund will help many more young people to discover that Jesus Christ is the Light of the World! Send your gift now to the Christian Higher Education Fund, 287 Park Avenue South, New York 10, N. Y.

Students appreciate the informal atmosphere of Walker Library's reading lounge where modern equipment is used instead of hard-backed chairs of an earlier era.

Two new, modern brick cottages have been erected on the campus of the Congregational Christian Home for Children in North Carolina.

Children learn to take care of themselves in an atmosphere of warm understanding and support.

They are learning to live

EMILY C. LESTER

When the Council for Health and Welfare Services of the United Church of Christ was recently organized in Cleveland, Ohio, it was discovered that there was only one home for children on the Congregational Christian side of the United Church of Christ "family."

Founded in 1907

This institution was founded in 1907 by the Southern Convention at Elon College, N. C. At that time it was named "The Christian Orphanage." After the merger of Congregational and Christian churches, and with a shift in emphasis from the care of orphans to include the care of children from broken homes, its name was changed to "The Congregational Christian Home for Children." That name is still appropriate inasmuch as there is no other such institution with a Congregational Christian relationship.

In its nearly sixty-five years of existence this home for children has had only four superintendents—the Rev. J. L. Foster, C. D. Johnston, the Rev. John G. Truitt and the Rev. Walstein W. Snyder, who began serving there last year.

The home is equipped to care for seventy-five children, 6 through 18 years of age, at an average cost of $2.88 per day per child. Because its space is limited, it can admit only the children who are in greatest need of its help. More than one-half the children being cared for at the present time are either full or half orphans. The others are from homes that are broken or for one reason or another are unsuitable for a child.

In 1960 a campaign for funds known as CHIP (Children's Home Improvement Plan) was launched. This was considered successful, with more than $212,000 pledged. As a result, two modern brick cottages have been built to replace a building erected in 1907. Two additional cottages are planned and Johnston Hall, which houses offices as well as a dormitory, has been completely renovated.

Counseling is an important part of the staff's responsibility. John Biggerstaff, who has a graduate degree in this field, is assistant to the superintendent. Upon completion of high school, those young people who wish to go directly into the ranks of the wage earners are helped to find jobs, while those who wish to go to nursing school, business school or college are assisted in doing so as far as possible.

Through the years nearly eight hundred boys and girls have been given a

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Emily C. (Mrs. Fletcher C.) Lester is special correspondent on lay activities for *United Church Herald*. Photos by courtesy of Durham Printing Co., Asheboro, N. C.

Useful work is a part of preparation for life, young people at the CC home learn. When they have finished high school they will be helped to find worthwhile jobs.

Young people receive love, Christian training and the kind of opportunities that will help them to become useful citizens in adult life, as part of the program of this home.

home here for a part of their lives. One of the new cottages is named for Clyde Rudd of Greensboro, N. C., who spent most of his childhood at the home and who made a large contribution toward the cost of the cottage in appreciation of what the home had done for him. The other cottage is named for Dr. and Mrs. H. M. Montgomery of Burlington.

When "open house" was held on the eight-acre campus November 4 more than six hundred people—most of them from our Congregational Christian churches in North Carolina and Virginia—came to see the new buildings. The cottages were a surprise and delight to those who have known the institution through the years. Ten small boys live in one and ten girls in the other. In addition, a cottage mother, a dietitian and three older girls who assist with the work have rooms in each building. Both cottages have their own kitchen, dining room and basement recreation room. Previously the entire group had lived in dormitories and eaten in one large dining hall.

"No institution can take the place of a child's own home if that home is happy and the child is being brought up in a Christian atmosphere," Mrs. Snyder says. "However," she adds, "because so many children do not have good homes and often have no homes at all, such institutions as this are necessary. Those responsible for the operation of this home believe that every child should have love, Christian training and the kind of opportunities that will help him become a useful, Christian citizen in adult life."

Evening devotions are held in each building. On Wednesday evenings there are also services in the Holt Memorial Chapel on the campus. The children attend church school and worship services at the Elon College Community Church, where the older young people also participate in the Pilgrim Fellowship program.

Alumni Participation

The boys and girls attend public school in Elon College and take part in the extracurricular activities there. In addition to participation in school athletics, there is playground equipment for the smaller children at the home and recently a swimming pool, presented by the alumni association, has been added to the campus. Visits to their families or "sponsors" are arranged for three weeks in the summer and two weeks at Christmas, so that every child, if possible, has an opportunity for a "vacation."

Members of the United Church of Christ are warmly invited to visit our Congregational Christian Home for Children at Elon College in North Carolina whenever they are in the vicinity.

Books

CHRISTIANITY AND POLITICAL RESPONSIBILITY

By Alden K. Kelley *(Westminster Press, $5.00)*

THIS book sets forth realistically and effectively the sizable difficulties that lie in the way of identifying Christian ideals with practical political action. It insists, however, that such identification is one of the basic tasks of Christianity today. Success in performing this task will be a major test of the relevancy of the Christian gospel in our time. Dr. Kelley's indictment of the modern heresy that "the church should not get mixed up with social or political issues" is through reference to Christian history, theology and world community in the nature of a demolition operation.

The book's ten chapters draw heavily from the writings of such well-known social prophets as William Temple, Reinhold Niebuhr, H. Richard Niebuhr, Paul Tillich, Hendrik Kraemer, Jacques Maritain, John C. Bennett, Walter Lippmann, Dietrich Bonhoeffer and a great many others less well known but deserving to be better known by those concerned with the deep problems of our culture.

One of the most exciting and helpful chapters in the book is that entitled "Culture, communication and communion." It discounts the effectiveness of mere talk and of mass communication on the public mind. It emphasizes the importance of personal relationships, the "cell" method, living together, group work and the kind of communication that is also communion. This chapter alone is worth several times the cost of the book.

Equally interesting is the chapter on "Christian approaches to politics." In the light of innumerable references to a variety of political situations and dilemmas confronting Christian leaders in the past, Dr. Kelley states his philosophy of the church's mission to its members and "to the secular order within which it is set."

While this book may be disappointing to some who seek blueprints for action to "turn the rascals out" in the next election, it has a message for all Christians concerned about the future of our democratic society. It should be especially valuable to those charged with responsibility for leadership in respect to Christian social action and confused as to what is right by way of a Christian's involvement in political action.

Myron W. Fowell

Secretary, Massachusetts Congregational Christian Conference.

THE NOISE OF SOLEMN ASSEMBLIES:

Christian Commitment and the Religious Establishment in America

By Peter L. Berger *(Doubleday & Company, $1.75)*

THE most recent and, in many ways, the best of a long line of critiques of the church in American society is this book by the brilliant young sociologist at the Hartford Seminary Foundation, Dr. Peter L. Berger. Written explicitly as a study book for the National Student Christian Federation, it has such a sprightly style that it can be widely read in the church.

Dr. Berger presents his own list of indictments against the church's bondage to America's comfort culture. He does so under the interesting thesis that despite our tradition of separation of church and state we have an effective kind of religious establishment inherent in the value systems of our society. It is an establishment of religion in general, be it Protestant, Catholic or Jewish, in which religious institutions perform a symbolic, comforting, sustaining role rather than a challenging, independent referent.

He proposes several moves that he believes the church must make if it is to be faithful to the Christian faith. He believes that the Christian faith will always be in tension with the world. What is characteristic of our situation is that the religious establishment itself obscures this tension "and produces the illusion that what tension there is can be understood as growing pains."

The "task of disestablishment" is broken down into a discussion of the task of personal conversion, the task of theological construction and the task of social engagement.

It is difficult for this reviewer to find any point of specific disagreement. The call to action is vigorous and the judgment brought on the house of the Lord accurate. "We have had enough soft-spoken manners in the Christian community. We now need loud-mouthed morality," Dr. Berger writes toward the end of this valuable book.

Yet there is some note or tone gone awry in the book. Perhaps it is only this reviewer's defensiveness about his employer—the institutional church. But it does seem as if sociological understanding is applied everywhere but to the church in the final perspective. There is a sociological analysis of the church in an understandable society, but the church as a human institution—albeit called into being by God—is left outside on the doorstep as far as understanding is concerned.

From one theological point of view, it is not so shocking to find the church knit into the fabric of the society. It is curious to find a Lutheran with a high doctrine of the confessional church calling essentially for a sectarian ecclesiology.

Perhaps it is that the figure of disestablishment is pushed more than is warranted. It is too precise, too legal a term to describe the complex interweaving of culture and religious relationships. There is more residual Calvinism in the culture than Dr. Berger acknowledges. There is also more variety in religious institutions than he seems aware of. Disestablishment is not an adequate category to describe personal conversion, theological construction and social engagement.

This is an important book for many reasons, not the least of which is the raising of the question whether this kind of sociological inquiry doesn't presuppose another theology than the one Dr. Berger articulates as that which stands over against and indicts the church in this time. In effect he seems to use the gospel as an ideal set over against the situation rather than as a description of God's agonizing participation in his varied world, which incidentally includes the church.

Robert W. Spike

General secretary for program, United Church Board for Homeland Ministries.

Books reviewed in these columns may be ordered from The Pilgrim Press, 14 Beacon Street, Boston 8, Mass., or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or 1505 Race Street, Philadelphia 2, Pa.

Director D. J. Savarirayan leads residents of Mercy Home in grace before a meal.

A new frontier of service in South India

JANE DAY MOOK

AT THE edge of the small city of Aruppukottai in South India is the old "compound" of the American Madura Mission and in the compound, alongside the church and the school, are two bungalows. A bungalow in South India is not a small cottage. It is a spacious dwelling with large rooms and high ceilings to permit the free circulation of air. It has wide verandas to shade the rooms from the sun of midday and to provide a cool place for sleeping at night.

For several years one of the bungalows at Aruppukottai has been only partially used. But it was too good a building to stand idle when there were so many possible uses for it and so much Christian work to be done. So thought D. J. Savarirayan, an officer of the State Bank of India. As he faced retirement (which comes at an early age in India) and contemplated the good years remaining for useful work, a project gradually took shape in his mind: a home for the aged and destitute.

The government has steered clear of this whole vast area of need, for it was faced with other problems of staggering proportions and, it seemed, greater immediacy—the elemental problems of food for the hungry, clothing for the naked, medicine and care for the ill, homes for the homeless, work for the unemployed, education at all levels. Besides the care of the aged had been the family's responsibility since the beginning of time. This hands-off policy also characterized welfare agencies and the church as well. The plight of older people in India, as in the countries of the West until very recently, was not on the list marked "urgent."

Mr. Savarirayan, however, did consider it urgent. He studied the bungalow at Aruppukottai. Then he took an engineer friend with him to explore the possibility of expanding certain facilities, such as those for cooking and bathing, and to draw up plans. Finally, he went to the Madurai-Ramnad Diocese of the Church of South India and proposed his plan for a "mercy home," asking permission to use the Aruppukottai bungalow. When permission was granted, he and Mrs. Savarirayan and their five children prepared to move there themselves, for of course this would be not only their work but their home as well.

In February 1961, on a large budget of faith, the Mercy Home was opened. The first residents were six aged destitutes. A month later there were eighteen—thirteen men and five women. By June there were forty-five. And now that the Mercy Home is ten months old, there are fifty residents—and room for no more until money is found for the addition dreamed of. You should have the story in Mr. Savarirayan's own words:

"The problem of our older people in India is . . . simple and elementary. This is the story of almost all the oldsters in our home: when they cease, through disability in old age, to earn a livelihood by their own labor, they become a liability to their sons and daughters, who themselves have large families and are very poor. They are therefore sent out, forced to a life of begging. This is India's poverty in its most acute form: the large number of destitute aged or disabled persons, really homeless, going about our streets begging for alms. By caring for a few of the most deserving beggars in the Mercy Home, we attack India's appalling poverty in its most virulent form."

Admission to the home is open to all who are deserving—aged, crippled, blind, men and women alike, without regard to caste or creed—and who are forced to a life of begging because, though they sorely need care, there is no one to care for them.

"Most of our people," continues Mr. Savarirayan, "are really old (69 to 87 years), feeble and frail. Some are blind or partly blind, deaf or partly deaf, lame, paralyzed or bent double. One of them, a blind woman, is also mildly insane but not violent, and we are indeed happy that she is quite cheerful. Of the younger residents (35 to 50 years), two are cripples, moving only on their buttocks, two are totally blind and one is lame and rheumatic.

"One cripple was brought to us all the way from Palayamkottai (75 miles away) by a Christian volunteer. He was moving on his buttocks when he was admitted. But after regular treatment and nourishing meals, he is now able to stand and walk short distances with the aid of a stick. . . . Another cripple who was begging in Madurai had a pathetic story to recount. He was not born a cripple but was well and strong, a hefty young man earning his livelihood by rickshaw-pulling. He lost the use of his limbs after a serious attack of typhoid. He is still a cripple but a happy resident of the home. . . . An old woman came for admission one evening. She was living on the veranda of her son's house and begging her food from the neigh-

(Continued on page 23)

Jane Day Mook is the wife of the Rev. H. Telfer Mook, secretary for India and Ceylon of the United Church Board for World Ministries. Photo by David Gallup, U.C.B.W.M. missionary in Aruppukottai, India.

E and R Women's Guild Observes 20th Anniversary

Birthday banquet featured Mrs. Hugo Schuessler, Mrs. Guy A. Benchoff, Mrs. V. J. Bartell, Mrs. E. Roy Corman, Frances Kapitzky and Florence A. Partridge.

EMILY C. LESTER

THE CONTEMPORARY world met history head-on at the Fifth Quadrennial Meeting of the Women's Guild of the Evangelical and Reformed Church held in Cleveland, Ohio, November 14-17. While highlights of the past twenty years were heralded at the fellowship banquet Tuesday evening, the group was ever conscious that the president, Frances Kapitzky, would be flying on Thursday (before the meeting closed) to New Delhi, India, for the World Council of Churches assembly. Referring to the fact that a woman was one of the E and R Church's delegates, someone said: "This would have been considered a miracle by those who founded the Women's Guild!"

Although there were reminders of the difficulties involved during those twenty years, these faded into the background in the face of the problems involved in achieving an "orderly transition" from the Women's Guild to the Council for Lay Life and Work, a job delegated by vote to the newly elected officers.

New president of the guild is Eloise (Mrs. Clair V.) Rhodes of Allentown, Pa., whose husband is pastor of St. Andrew United Church of Christ. Mrs. Rhodes, who has served as membership chairman and promotion chairman of the Women's Guild, is a native of Evansville, Ind. She was from the "E" side, her husband-to-be from the "R," when they met as counselors at a joint youth camp. He was then pastor in Louisville and they followed that with a pastorate in Philadelphia before going to Allentown in 1954. They have one daughter, Sara Jane. Mrs. Rhodes has been president of the Louisville Regional and the South Indiana Synodical of the Women's Guild and has served as secretary of the E and R Commission on Evangelism. Currently she is a member of the Japan International Christian University Foundation's board of directors, the Board of Managers of United Church Women, the Long-Range Planning Committee and the Board for Homeland Ministries of the United Church of Christ.

New president of the Women's Guild is Mrs. Clair V. Rhodes of Allentown, Pa.

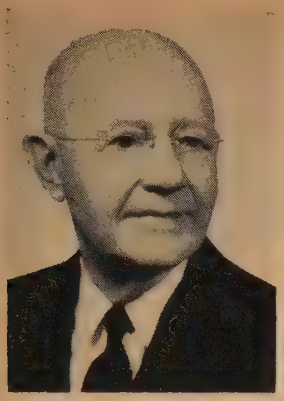
Other officers elected to serve with Mrs. Rhodes are: Mrs. Richard P. Vitz of Lima, Ohio, first vice president; Mrs. John J. Martin of Independence, Mo., second vice president; Mrs. George H. Bricker of Lancaster, Pa., third vice president; Mrs. Leonard Stark of Denver, Colo., fourth vice president; Mrs. Arnold Cassens of Hamel, Ill., secretary; Mrs. Esther M. Dimmig of Buffalo, N. Y., treasurer. They were installed by the Rev. Thomas D. Garner of Nazareth, Pa., first vice president of the E and R Church.

One of the moving features of this quadrennial was the presence of the three past presidents, Mrs. Hugo Schuessler (1941-45), Mrs. E. Roy Corman (1945-53) and Mrs. Guy A. Benchoff (1953-57). They and many members of their boards responded to "roll call" at the banquet over which Mrs. V. J. Bartell presided. Mrs. Schuessler was the only one present who was a member of the Commission on Merger, which united the women's organizations of the Evangelical and the Reformed churches. She recalled the merger convention held in Zion Church, Cleveland in 1939, the work of the Administrative Committee (1939-41), which set up synodicals and the financial system of Thank Offering and Challenge, and the first four years of the Women's Guild when Philadelphia and St. Louis offices were closed and one in Cleveland opened.

Mrs. Corman told of being installed in 1945 at a joint meeting of the "old" and "new" boards, which was held in lieu of a quadrennial because of wartime restrictions. Re-elected in 1949 at a "Fellowship Assembly" in which Con-

(Continued on page 30)

Emily (Mrs. Fletcher C.) Lester is special correspondent on lay activities for *United Church Herald*. Photos by Rebman, Cleveland, Ohio.



Frederick Frankenfeld

Here's a man who loved the parish ministry

THE General Conference of his church wanted him as president, but Frederick Frankenfeld declined the honor of unanimous election to the highest position in the Evangelical Synod. To accept would have meant giving up the parish ministry and this he could not bring himself to do. Dr. Frankenfeld had declined other opportunities for the same reason. He not only loved the parish ministry but was and is convinced that the church affords no larger, more strategic nor more honored field of service than that of a local church.

Eight Children

Perhaps young Frederick came by his love of the parish ministry naturally. Born in a parsonage at Concordia, Mo., on New Year's Day in 1878, he was the third son of the Rev. George Frederick Frankenfeld. His father had come from Hesse-Nassau in Germany when he was 8. He prepared himself for the Christian ministry at Eden Theological Seminary and served small rural churches in Indiana, Illinois, Nebraska and Missouri.

There were eight children and the family, living under conditions typical of the frontier of that day, was, as Dr. Frankenfeld puts it, "always poor in material things, at times very poor." In a home "poor in things but rich in love," John Frederick (to use the full name given at baptism) learned to work and to pray. There he also learned to love people and the word of God. When at the age of 14 he was confirmed by his father—who was then pastor of a church in Augusta, Mo.—he had already decided to follow in his father's footsteps and dedicate himself to full-time Christian service.

JOHN W. FLUCKE

Dr. Flucke is minister of Morningside Community United Church of Christ, Inglewood, Calif. Photos by Frampton Photo, Claremont, Calif.

Following preparatory studies at Elmhurst College and graduation from Eden Seminary, John Frederick Frankenfeld was ordained by his father at Ebenezer Church in Augusta on July 17, 1900. Two years later, he married Louise Kramer, who also had been born and reared in an Evangelical parsonage. They had three daughters and a son who are all living and there are at the latest count fourteen grandchildren and six great-grandchildren.

In their ministry throughout almost half a century, John Frederick and Louise Frankenfeld served four congregations in four different sections of the United States. That all four churches are today outstanding members of the United Church of Christ is due in no small measure to the faithful shepherding each received during critical years from Dr. and Mrs. Frankenfeld. From 1902 to 1910 the Frankenfelds served Salem Evangelical Church in New Orleans. After eight happy and extremely fruitful years spent in this church, which Louise's father, the Rev. Julius Kramer, had served from 1875 to 1883, Dr. Frankenfeld accepted a call to Salem Evangelical Church in Rochester, N. Y. There they ministered for almost a quarter of a century—1910 to 1934. Under Dr. Frankenfeld's able and aggressive leadership, Salem Church became the largest in the Evangelical Synod of North America, at one time reporting 3,200 communicant members. It is a church noted in Rochester for its large church school and outstanding choirs. In 1913, when the Protestant churches of Rochester observed a "Home Church Sunday," Salem led all the rest with an attendance of 3,116.

It was in 1929 that the General Conference of the Evangelical Synod of North America, meeting in Salem Church, sought to draft Dr. Frankenfeld for denominational leadership. But he turned a deaf ear to them and stayed on at Salem until 1934, when for reasons of health he felt compelled to continue his work in a less arduous situation.

Mission Church

A unanimous call from St. Peter's Evangelical Church in Elmhurst, Ill., where Elmhurst College, his alma mater, is located, opened the way for the third pastorate. In 1927, Elmhurst had conferred an LL.D. degree on Frederick Frankenfeld. He served as minister of St. Peter's for twelve years.

Then 68 years of age and believing that his growing church, as well as the constantly increasing enrollment of the college, required the services of a younger and more vigorous minister, Dr. and Mrs. Frankenfeld resigned and

Dr. Frederick Frankenfeld (at right) played Governor Bradford in Pilgrim Place pageant.

Continued on next page

planned to retire. However, when the Board of National Missions of the newly organized Evangelical and Reformed Church insisted that he was needed in a high-potential field on the West Coast, he could not say "No." For the next three years the Frankenfelds served Morningside Church in Inglewood, Calif., a rapidly growing defense community, under conditions that might have discouraged a less seasoned man. The little mission church had only a handful of members. Its large and growing church school, however, overflowed the one-room chapel.

Growing Edge

In 1947 Dr. Frankenfeld appeared before the General Synod in St. Louis to plead the cause of missions on "the growing edge" of our nation. In April 1949 the remodeled chapel and new educational building were dedicated by the growing and grateful congregation of Inglewood's Morningside Community Church.

Again, retirement beckoned, and in September 1949 Frederick and Louise Frankenfeld moved into the cottage they had built at Pilgrim Place, the Congregational Christian Home for retired Christian workers in Claremont, Calif. They looked forward to spending the evening years of life together amid ideal surroundings. But after only seventeen months of residence at Pilgrim Place and a brief illness Mrs. Frankenfeld died in February 1951.

From 1951 to 1954 Dr. Frankenfeld served as chaplain at the Emmaus Home in St. Charles, Mo., one of the two Evangelical homes for mental deficients, which from the time of their founding had been of particular interest to the Frankenfeld family.

Having reached the age of 76, Frederick Frankenfeld returned to Pilgrim Place in 1954. For two or three more years, while his strength permitted, he was a supply and interim pastor at several churches. At present he devotes his time to serving on numerous committees at Pilgrim Place and in the Claremont church.

"He is one of our highly respected personalities at Pilgrim Place," writes the administrator, "a leader in this community of leaders." Dr. Frankenfeld still conducts Bible study and prayer meetings, visits the sick, reads to the blind and takes care of their correspondence. He participates in drama readings and programs of entertainment at Pilgrim Place and enjoys watching TV, listening to classical records, reading books he had not had time to read before and sweeping and raking lawns for exercise.

Although Dr. Frankenfeld spent the entire half century of his "active" ministry in serving local churches, because, as he says, "no denomination can be stronger than the total of the congregations that compose it" and therefore the "building of the local church is of primary importance," this veteran pastor believes strongly in undergirding the larger household of faith through denominational and interdenominational service. Although he consistently refused to leave the parish ministry for work in church administration, he willingly served on important committees both at the synodical (conference) and denominational levels.

Fruitful Mission

He was for many years a member of the Board of Foreign Missions of the Evangelical Synod of North America and in 1919 accompanied Dr. Paul Menzel, then the executive secretary of the board, on an exploration tour through Honduras, which resulted in the establishing of a fruitful new mission in that Central American republic. For more than twenty years Dr. Frankenfeld served as a member of the Elmhurst College board of trustees.

During the period of merger negotiations between the Evangelical Synod and the Reformed Church in the United States, he was on the Constitution and Bylaws Committee and the Book of Worship Committee. After World War I he was associated with Dr. Reinhold Niebuhr in the Forward Movement Campaign, the purpose of which was to raise funds for the building of the new Eden Theological Seminary in Webster Groves, Mo. He was frequently a delegate to the General Synod.

Thus, Dr. Frankenfeld's ministry extended far beyond the borders of his own parish and communion. Always a firm believer in ecumenicity, he supported the union of the Evangelical Synod with the Reformed Church in 1934 and also the union of the Evangelical and Reformed Church with the Congregational Christian churches.

Commenting on the recent union, he says he is convinced that the formation of the United Church of Christ is "in accord with the will of the Founder" and adds: "Already the blessings of such a union are evident in the spiritual enrichment of our people, in a fuller and deeper appreciation of the nature and purpose of the Christian church, in the enlarged practice of Christian stewardship, in the expanding field of world mission, in the constant widening of Christian fellowship and, above all, in presenting to the world a united and more effective witness for our Lord Jesus Christ."

Young in Spirit

Despite advancing years, Frederick Frankenfeld continues to be young in spirit. Something of his secret is revealed in these words he recently wrote, summarizing his long years in the parish ministry: "Everywhere—in the Deep South, in the established East, in the Middle West, on the Pacific Coast—people are very much alike in their spiritual needs and aspirations, in their willingness to accept God's way of salvation, in their responsiveness to challenge for the dedication of life, in their eagerness to render Christian service, in their loyalty to Christ and his church, and in their appreciation, often unmerited, of the minister and his work."

If he had to do it over again would he choose the Christian ministry, the same kind of ministry? Dr. Frankenfeld was asked. His answer was an unequivocal Yes!

What advice could he give to ministers approaching the age of retirement? Said this veteran minister: "One must accustom one's thinking to the necessity of relinquishing and discontinuing many activities previously engaged in and truly cherished; carry on as before but with reduced speed; adopt some entirely new, suitable, creative occupation; cultivate fellowship with like-minded people sharing the same experience; avoid magnifying little things and complaining about insignificant aches and pains; think less of yourself and more of others; live victoriously."

Dr. Franklin Clark Fry, president of the United Lutheran Church in America, was re-elected chairman of the central committee of the World Council of Churches at the recent New Delhi assembly. Dr. Ernest A. Payne, general secretary of the British Baptist Union, was re-elected vice chairman. Also elected was a sixteen-member executive committee, including Archbishop Nikodim of the Russian Orthodox Church, which joined the council at the New Delhi assembly.

Letters

Saratoga Springs, N. Y.

TO THE CO-EDITORS:

The articles by William Robert Miller on "Man, God and Devils" and "What kind of power do we need to create world peace?" in the October 5 and November 2 issues of *United Church Herald* reflect excellent editing and courageous journalism on your part. Both are original in thought and precise in composition.

Best of all, they are effective in presenting the respective challenges of Christianity and Soviet communism in their struggle for supremacy in the minds of men. Mr. Miller resorts to no hysteria but writes clearly and forthrightly.

I admire his candor in dealing with the pretensions of Christians in general and Protestants in particular. I like his pungent sentence about the fatuous church press, which "outdid itself in paying homage to John Foster Dulles, who reported that Generalissimo Francisco Franco, the gravedigger of Spanish democracy, was a 'Christian gentleman' —a remark to warm the cockles of an atheist's heart."

I am not a pacifist, but I am grateful to the Fellowship of Reconciliation and its magazine *Fellowship* for presenting new, fresh viewpoints on our tangled world situation. These attitudes are mirrored in the writings of Mr. Miller, the editor of *Fellowship*, and I am proud to be a member of the United Church of Christ when its journal, *United Church Herald*, has the wisdom and the foresight to present such well-reasoned, carefully written articles as these. Not only does he make us think, but he makes us reassess the bases of our Christian faith.

I will probably always find myself, to a greater or lesser extent, in disagreement with Mr. Miller, but I appreciate his challenge to my thought and beliefs.

Carl Hermann Voss
Minister, The New England Congregational Church.

★

Des Plaines, Ill.

TO THE CO-EDITORS:

I am not renewing my subscription to your paper. I am more than disgusted at the attitude you take on the picture "Operation Abolition" and your blind following of the National Council of Churches. Until you can follow a more informed attitude I remain a member of the Congregational church and a nonsubscriber. Disgustedly.

Mrs. Chester Pointer

A new frontier

(Continued from page 19)

bors. When asked whether she wouldn't be missed by her son, her pathetic answer was "No." Every resident in the home has a similar sad story to tell.

"We have to provide our people with the three necessities of life—food, clothing and shelter—and this we do in a thoroughly Christian atmosphere. We have regular family worship early in the morning and at night, with the singing of hymns or lyrics, the reading of the Bible and prayers.

"We are managing well. The spacious bungalow in which our residents are accommodated has been given rent free through the generosity of the American Board of Commissioners for Foreign Missions and the Diocese of Madurai and Ramnad. We have morning *chota* with wheat-flour pudding and coffee; noon rice meal with *sambhar* and vegetables, occasionally with nonvegetarian curry; and night meal with the same menu and in addition a cup of milk with pudding. Every meal is begun and ended with the Ashram hymn of praise. . . . Free gifts of rice, wheat, corn, milk powder and oil sufficient for the requirements of the home are being received regularly from the Committee on Relief and Gift Supplies, National Christian Council of India. (Note: these supplies come, in large part, from Church World Service as gifts of the American churches.)

"A vegetable vendor supplies vegetables at concessionary rates. Gifts of chilies, tamarind and coriander are being received from friends in Aruppukottai and the neighborhood. A local miller and a merchant supply the home with free fuel and another miller meets the expenses of miscellaneous provisions. Except for a 'top-work' servant, the services of other *sevaks* (helpers) are free. The residents assist the *sevaks* as much as they can in sweeping, gardening and kitchen work.

"The home gets all its requirements in clothing from the smaller textile mills of Madurai and the T.V.S. (dealers in automobiles). An unknown wholesale textile dealer who was listening to the story of the home being recounted to a miller, promised on the spot to send 100 yards of cloth, in addition to the 100 yards supplied by the miller, and did send his gift the next day. The secretary of the Indian National Trade Union Congress, whom the chief *sevak* (Mr. Savarirayan) met some weeks ago has promised to send a thousand yards of cloth as soon as he returns to his headquarters in western India.

"The residents are given weekly medical check-ups by Dr. Edward Chelliah, the honorary medical officer of the home, to whom we are deeply grateful for his free treatment with injections and drugs. The medical officer in charge of the local government hospital readily admits as inpatients any of our residents sent to him for hospitalization. . . . After reading in a journal a note about the home, another doctor, himself in charge of a tuberculosis sanatorium, wrote saying that the kind of work being done in the Mercy Home in Aruppukottai was dear to his heart and he sent a remittance of Rs. 70 (about $15 in American money but the equivalent of $70 in purchasing power).

"Fifty residents in our home mean the disappearance of fifty beggars from our towns and cities, the disappearance of fifty pavement-dwellers, the disappearance of fifty potential carriers of infectious disease, fifty fewer deaths on our roads. I believe," Mr. Savarirayan concludes, "giving succor to the destitute aged, crippled and disabled is the highest form of Christian service, the most urgent task in India. Our Government has not yet become alive to this problem. Two centuries ago educational and medical facilities were rare here. Christian missions did pioneering work in these fields, and now the Government is eager to take upon itself the responsibility of running schools and hospitals. Similarly, the Mercy Home that the church is running in our Aruppukottai mission bungalow is a pilot project."

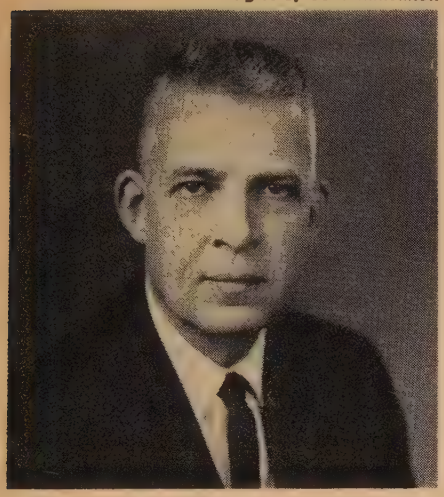
These last are significant and deeply important lines, suggesting a role and a direction for the service of the church in India today. In the face of spiritual and physical needs that bewilder the imagination by their sheer size, it is not the task of the concerned church to try to alleviate all suffering. It is its task to point up neglected needs and to serve with Christ's own compassion on frontiers where no others have yet ventured.

NEWS

WITHIN THE UNITED

ROBERT F. R. PETERS APPOINTED ASSISTANT TO PRESIDENT

Office of Communication



Dr. Robert F. R. Peters *(see photo)* of Cleveland, Ohio, has been appointed assistant to the president of the United Church of Christ, according to an announcement by President Ben M. Herbster.

Dr. Peters, who takes office in New York on January 1, 1962, has been minister of East Cleveland Congregational Christian Church since 1958. Prior to that he served churches in Sandusky, Ohio, and Bridgeport and Stony Creek, Conn. He has been active in the formation of the United Church of Christ and served as a member of the committee on conference organization of the United Church in Ohio, which is arranging the union of regional conferences and synods in that state. He is also co-chairman of the committee on union for the churches of the United Church of Christ in Greater Cleveland and is currently president of the East Cleveland Ministerial Association.

Dr. Peters has served the Ohio Conference of Congregational Christian Churches as chairman of its stewardship committee, as a member of the board of trustees and as moderator of the conference. Nationally, he has been chairman of the Congregational Christian committee for *Our Christian World Mission* (1955-1956). He is a graduate of Defiance College, Defiance, Ohio, and of Yale University Divinity School, New Haven, Conn.

Dr. and Mrs. Peters have four sons. They are the Rev. Robert F. R. Peters Jr., Frank C., Alan S. and Gregory P. Peters.

CLEVELAND INNER-CITY CHURCH IS DEDICATED

A new church building was dedicated last month marking an important forward step in the inner-city ministry of the United Church of Christ in Cleveland, Ohio.

First Congregational Church had served this neighborhood since 1834, but after 120 years was forced to disband in the face of rapid urban change. In turning over its property to the Congregational Union of Cleveland, the disbanding congregation asked that the building be used for a continuing ministry in the neighborhood. In cooperation with seven other denominations, the Congregational Christian churches joined in supporting the Inner-City Protestant Parish, which began a new ministry there in the summer of 1954 and led to the organization of St. Paul's Community Church on Easter Sunday 1955.

For nearly five years the old building served as the center of the church's program, until a windstorm blew stones through the roof and caused the building to be condemned. Although none of the supporting denominations had capital funds to construct a new building, the Inner-City Protestant Parish decided to turn to individuals in the Cleveland area and to foundations and corporations to help pay for a new structure. In the meantime, the congregation met in a store-front and a rented apartment. As the new building neared completion, the Congregational Union, which had cleared the site and purchased two additional lots, invited St. Paul's to join the Congregational Association, and in September St. Paul's Community Church became a member of the United Church of Christ.

At the dedication service Dr. Everett A. Babcock, Cleveland, superintendent of the Ohio Conference, preached the sermon and the Rev. Erston M. Butterfield, executive secretary of the Cleveland Union, presented a plaque from members of the former First Congregational Church memorializing the history of service to this community.

The new building *(see photo)* contains a sanctuary seating 175 people, classrooms, offices and a kitchen. The glass front and the open arms of the entrance speak of the inclusive character of the Christian fellowship, accessible to people of every condition. The high cross that rises from the sidewalk reminds all who enter that they are called to bear the burdens of Christ as they share his ministry in the world.

Funds are still needed to purchase materials and furnishings, although members of the congregation are prepared to supply the necessary labor for the finishing

touches. A campaign is in progress to raise money for the construction of a youth and social center for the many unreached teenagers in the neighborhood. St. Paul's is one of six churches affiliated with the Inner-City Protestant Parish, of which the Rev. William R. Voelkel is executive director. The home-mission agencies of the United Church provide support.

TOWN AND COUNTRY CHURCH DEPARTMENT ELECTS OFFICERS

Corona Studios

DR. Victor Obenhaus *(see photo)* of Chicago, Ill., was elected chairman of the Department of the Church in Town and Country of the Division of Church Extension of the United Church Board for Homeland Ministries at its annual meeting held last month at Hampshire Colony Congregational Church in Princeton, Ill.

In addition to Dr. Obenhaus, who is Professor of Christian Ethics at Chicago Theological Seminary, the other elected officers include Mrs. Fred F. Berry, Wood River, Ill., secretary, and Dr. Alfred C. Bartholomew, Lancaster, Pa., consultant. The Rev. Serge F. Hummon, Chicago, and Dr. Shirley E. Greene, St. Louis, Mo., are secretaries on the national staff.

The quadrennial emphasis (1959-63) of the Department of the Church in Town and Country is two-fold: "The renewal of the church in town and country" and "The church in town and country understanding and serving its community." Many one-day conferences are planned for 1962-63. The second United Church Town and Country Convocation will be held August 27 to 29, 1963, at Heidelberg College, Tiffin, Ohio.

The Rural Pastor Award originated by the Evangelical and Reformed Church to honor town and country pastors will be continued in the United Church of Christ. This award is given to those ministers who have made some distinguished contribution to the solution of problems of the town and country church.

LAYMEN ENTERTAIN PATIENTS ON CRUISE

THE MEN of University Congregational Church, Seattle, Wash., have been engaged in a service project in which they find great satisfaction. They have befriended a group of patients at the hospital of the University of Washington, most of them young men, who may never be discharged because they are victims of crippling diseases. Some have no near relatives to visit them and, at best, all lead an uneventful, monotonous and oftentimes lonely existence.

The men of University Church, of which the Rev. Dale E. Turner is minister, became interested when it was suggested that they provide an outing for these patients. Arrangements were made to take twenty or more of them on a four- to five-hour cruise on Puget Sound. A 110-foot schooner used frequently by Sea Scouts in the community was made available by its owners without charge for the cruise. One-half of the guests were paraplegics and the other half patients in the psychiatric department.

Some twenty to thirty men and women from the church went along to render any necessary service. After the ship left its berth, the engines were stopped and the sails unfurled for a lazy sail across the Sound. Photo shows Mr. and Mrs. A. C. Hausske helping one of the patients aboard. Since last summer men of the church have visited the hospital from time to time, have provided entertainment and in other ways attempted to make life a little more enjoyable for these unfortunate patients. They find that this outreach into one of the other institutions of the community adds a dimension of depth to the life of their church organization.

Continued on next page

LAKELAND COLLEGE PRESIDENT RESIGNS

Rogers Crocker

Dr. Arthur M. Krueger *(see photo)*, president of Lakeland College, Sheboygan, Wis., for the past ten years, has announced his resignation as of August 1, 1962.

In his letter to the board of trustees, Dr. Krueger said: "A new president will enter upon his duties as Lakeland begins the celebration of one hundred years of service and as it girds itself for the responsibilities of the next century. . . . As I have watched the college grow larger and stronger, year after year, I have become more and more convinced that its leadership should be in the hands of one who is trained especially in the handling of academic affairs." He also indicated a desire, of long standing, to return to the pastoral ministry.

Dr. Krueger was installed on May 21, 1951, as the sixth president of Mission House College and Seminary. In 1957, when the two institutions were formally separated, he became the first full-time president of the college, which at that time changed its name to Lakeland College.

This college has experienced its greatest growth during the years that Dr. Krueger has served as president. The budget has increased from $140,000 in 1951-52 to approximately three-quarters of a million dollars for the coming year. Contrary to the experiences of former years, Lakeland now closes the year with a balanced budget and has funds on hand for the improvement and development of the campus. The enrollment has grown from 138 to 473.

During Dr. Krueger's administration, a new $500,000 women's dormitory and an $80,000 sanitation plant have been built, more classrooms and science laboratories have been added and housing for faculty members and married students increased and improved. Lakeland's faculty and staff have doubled and now number more than sixty persons. New offices and services have been added and faculty salaries, as well as those of staff personnel, have increased annually. Faculty members were also granted tenure during this period. Two years ago the college instituted a comprehensive hospital, major medical and life insurance program for staff and faculty members.

Begun by the former Reformed Church in the United States, Lakeland College will be related to the United Church of Christ through the proposed Council for Higher Education.

NORWOOD, MASS., CHURCH CELEBRATES 225th ANNIVERSARY

The First Congregational Church in Norwood, Mass., is two hundred and twenty-five years old this year, and recently observed the anniversary with appropriate services.

The church was "gathered" in 1736 in the town then known as South Dedham. It was an offshoot of the First Church in Dedham and the Allin Congregational Church of Dedham. There have been seventeen ministers. The present minister, the Rev. Allen Keedy, has served since April 1955.

There have been five church structures, the present one *(see pen sketch)* having been dedicated in February 1961 at which time Dr. Fred Hoskins, minister and secretary of the CC General Council, was the guest speaker. Only the first phase of the building program has been completed.

The anniversary observance opened with impressive services honoring the memory of the four former ministers who are buried in Norwood: the Rev. Thomas Balch, the Rev. Tabez Chickering, the Rev. Harrison G. Park and the Rev. William F. English.

Dr. Albert J. Penner, president of the Massachusetts Congregational Christian Conference, delivered the anniversary sermon on "Not like kingdoms of the earth." Former ministers participating in the services were the Rev. Allison Ray Heaps of Rockville, Conn., and the Rev. Robert Wood Coe of Boston. The Rev. John Brett Fort, director of religious education from 1925-1935, also took part.

At the fellowship service in the afternoon Dr. Vaughan Dabney, executive secretary of the Congregational Christian Historical Society, brought greetings, and the Rev. Raymond J. Kask, pastor of the Emmanuel Lutheran Church of Norwood, brought greetings from the Norwood Council of Churches. Dr. Heaps spoke at the afternoon service on "The church in a changing world."

EXECUTIVES OF LAYWOMEN'S AGENCIES ARE HONORED

THE executive secretaries of both women's agencies in the United Church of Christ were given special recognition in recent meetings of their organizations.

Women attending the Midwest Regional Meeting held in Grand Rapids, Mich., presented a citation to the Rev. Lillian S. Gregory *(left, above)* of Chicago, executive secretary of the National Fellowship of Congregational Christian Women. Mrs. Monroe Hawley *(right, above)*, president of the Michigan Women's Fellowship, was the spokesman at the fellowship banquet and read the citation, which said in part:

"As a token of affection and esteem, and in recognition of your invaluable leadership, we, the women of the Midwest Region, cite you for meritorious service as a true and humble servant of the Lord. . . . You have preached in many of our churches; you have been a leader in many summer camps and retreats and have given unstintingly of your spiritual guidance. This citation carries with it our deepest love and prayers as you go forward with us in advancing the work of the kingdom of God."

At a breakfast meeting for Women's Guild synodical presidents held during the Women's Guild Quadrennial Meeting in Cleveland last month, a string of pearls was presented to Dr. Florence A. Partridge *(left, in photo right)* of Cleveland, executive secretary of the Women's Guild. Making the presentation was Mrs. Matthew Pommer *(right)*, president of the Pittsburgh Synodical Women's Guild. Earlier, at the twentieth anniversary banquet, which was attended by delegates to the quadrennial meeting, Miss Partridge was given a television set in recognition of her twenty years of leadership in the Women's Guild. The presentation was made by Mrs. George P. Ellerbrake of New Braunfels, Tex., first vice president and chairman of the personnel committee, who read a humorous ode to the honoree.

Rebman

TITUSVILLE, PA., CHURCH OBSERVES CENTENNIAL

ST. PAUL'S United Church of Christ, Titusville, Pa., of which the Rev. Merlin L. Conrad is pastor, last month observed the one hundredth anniversary of its organization. Principal speaker at the anniversary service was the Rev. George R. Bach of Salem United Church of Christ near Leola, Pa.

St. Paul's was originally formed by about fifteen German-speaking Christians who felt the need of worshiping together in their native language. For some time they met informally in each other's homes under the leadership of visiting ministers and traveling missionaries. Finally in 1861 they organized themselves into a congregation and took the name "The German Reformed Church Society." The Rev. Paul Zischka was chosen as the minister.

For ten years after their organization, services were held in the Universalist Church. In 1872 a site was purchased and ground broken for the present church. The exterior appearance was changed somewhat in 1928 when its 130-foot spire was reduced to 102 feet and two corner spires were removed from the structure.

In 1873 the Emperor of Germany sent the congregation a bronze cannon, captured by the German Army during the Franco-Prussian War. The cannon was cast into a bell, which is still in regular use. All services were conducted in the German language until 1897 when the first English-language services were introduced. At that time the name "St. Paul's Reformed Church" was adopted. Since 1928 all services have been held in English. For many years the congregation conducted a parochial school, but this was discontinued.

Former pastors who returned to participate in the centennial celebrations included the Rev. Victor E. Walenta of Cleveland, Ohio, and the Rev. William H. Cogley of Sharpsville, Pa.

NEWS of the WORLD

MORE HIGHLIGHTS FROM WORLD COUNCIL ASSEMBLY

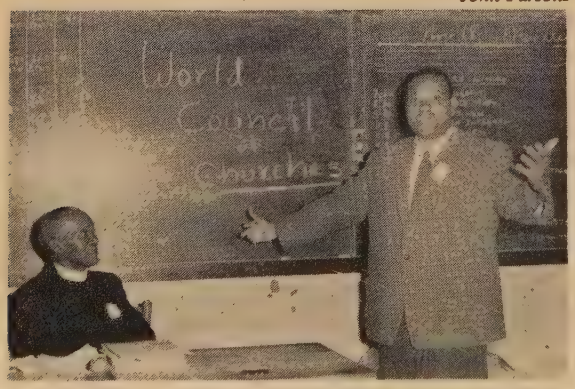
A LEADING Methodist layman from the United States was one of six church leaders named presidents of the World Council of Churches at New Delhi. He is Charles C. Parlin of New York City, 63-year-old senior partner in the corporation law firm of Shearman & Sterling, and a former vice chairman of the World Council's central committee. Other presidents are the Most Rev. Arthur M. Ramsey, Archbishop of Canterbury; Sir Francis Ibiam of the Presbyterian Church of Nigeria; Archbishop Iakovos, head of the Greek Orthodox Archdiocese of North and South America; the Rev. Dr. David G. Moses of the United Church of Northern India and Pakistan; and the Rev. Dr. Martin Niemoeller of the Evangelical Church in Germany.

One of the major actions of the third assembly was the strengthening of the Trinitarian concept in the council's basic requirement for membership. The new statement reads: "The World Council of Churches is a fellowship of churches that confess the Lord Jesus Christ as God and Savior according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit." The presence of five Roman Catholic priests as official observers at the third assembly was regarded as one more link in the growing chain of communication between the three major divisions of Christendom.

Dr. and Mrs. Douglas Horton, prominent Congregational Christians, were members of a team of four American Protestant leaders that visited the Soviet Union following the close of the World Council Assembly to make arrangements for a proposed visit of a Protestant delegation to Russia, probably in 1962. Other members of the advance team were Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church in the U.S.A., and Dr. R. H. Edwin Espy, associate general secretary of the National Council of Churches.

BANTU CONGREGATIONAL CHURCH JOINS WORLD COUNCIL

John Parsons



THE BANTU Congregational Church in South Africa (B.C.C.S.A.), one of twenty-three communions admitted to the World Council of Churches at its New Delhi meeting *(see* Herald, *December 14)*, is of special interest to members of the United Church of Christ because it was begun more than one hundred years ago through the activity of the American Board of Commissioners for Foreign Missions. It is now an indigenous African church, self-supporting and self-propagating, and conducts its own mission program in Portuguese East Africa.

When the Rev. Benjamin N. B. Ngidi *(standing in photo)* reported last July to the Umkhondlu (annual meeting) of the church on his experiences at the Ecumenical Institute at Bossey, Switzerland, he urged the Bantu church to apply for membership in the world body. "We can no longer remain separate in a divided world," he said. The Bantu Church, which is a member of the Christian Council of South Africa, responded unanimously. Supporting Mr. Ngidi in his plea was the chairman of the meeting, the Rev. Robert Moffat Ngcobo *(seated)*, who was named after one of the early British missionaries. This 82-year-old minister, who is due to retire in March 1962 after fifty years of dedicated service, has been executive head of the African church for more than a dozen years. A remarkably forceful and energetic leader, he carries the support of his fellow members with him on most issues.

Mr. Ngcobo, whose forthcoming retirement will be the first "holiday" of his entire ministry, has seen many changes within his flock during his lengthy service. One recent development of promise has been the preliminary talks looking toward union of the Bantu Congregational Church with its British equivalent, the London Missionary Society church, and the Congregational Union of South Africa, composed of Africans, Coloreds and Europeans of South Africa. The B.C.C.S.A. and the London Missionary Society are already working together extensively in the Johannesburg area, combining resources and personnel wherever feasible and jointly supporting the Adams United Theological School, temporarily located at Modderpoort in the Orange Free State. The joint committee representing the three churches has been charged to present definite union proposals next year.

The interest of the Bantu church in World Council membership is in marked contrast to the withdrawal of the Dutch Reformed Church of the Cape Province from the World Council (*see* Herald, *November 30*).

CHURCH AGENCY AIDS BUDDHIST BOY

RNS

DIFFERENCES of race, language or religion are no barrier when Church World Service, relief agency of the National Council of Churches, is confronted by human need. And the opportunity to save a single human life may be as compelling as the call to save thousands. Recently a 6-year-old Buddhist boy was brought from Ceylon to Denver, Colo., for a serious open-heart operation at the Jewish National Hospital. The Christian-Jewish cooperative action was taken to save the life of Ranil Hemachandra, shown here being greeted at the Denver airport with his father, K. D. N. Hemachandra, who accompanied him to this country. Left to right are: the Rev. Gale Dargitz, director of the Denver Area Council of Churches' Social Service Department; Dr. Edna L. Stuver, chairman of the church council's board, who is holding the boy; Mr. Hemachandra; the Rev. Richard B. Kozelka and the Rev. J. Paul Tatter, minister and assistant minister, respectively, of Denver's Park Hill Congregational Church.

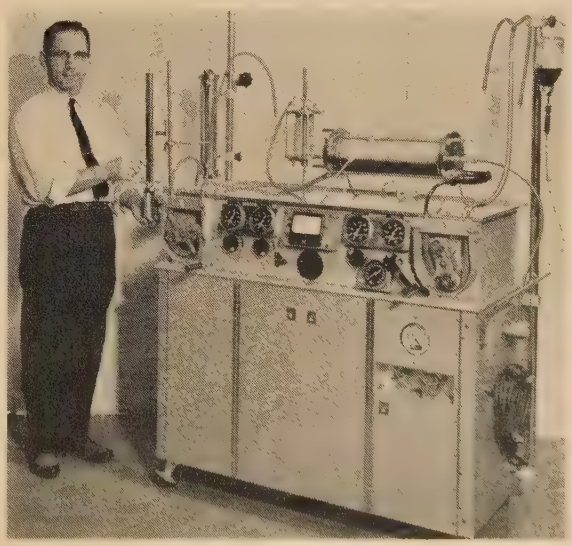
Church World Service and National Jewish Hospital, world famous for its success in heart operations, have been frequent partners in charity causes in the past.

HUNGARIAN CHURCH GIVEN HEART-LUNG MACHINE

A PEMCO Heart-Lung Unit *(see photo)* was recently presented by the people of the Evangelical and Reformed Church to the General Conventus (Synod) of the Reformed Church in Hungary. The heart-lung unit is an intricate machine, manufactured in Cleveland, Ohio, which makes surgery inside the heart possible. With it, the surgeon switches the job of respiration and circulation from the patient's lungs and heart to the instrument so that he can open the chambers of the heart and mend faulty valves or other defects that threaten to shorten the patient's life.

Representing the E and R Church at the presentation in the Calvin Church in Budapest was Dr. Reginald H. Helfferich of St. Louis, general secretary for World Service of the United Church Board for World Ministries. In his address Dr. Helfferich explained that the gift had been initiated two years ago by the Magyar Synod of the E and R Church for the benefit of the people of Hungary, but that the whole denomination was now participating in the gift through funds contributed to World Service. He expressed the hope that the equipment, in addition to serving the physical needs of people in Hungary, might serve as a symbol of the universality of the Christian church and might increase the feeling of fellowship between the members of the Reformed Church in Hungary and in the United States who are of the same "household of faith."

Also on hand for the presentation was William Koteles, ruling elder in First Hungarian Church, Cleveland, Ohio, and president of Pemco, Inc., manufacturers of the heart-lung unit. Photo shows Mr. Koteles standing beside one of the units in his factory. Accepting the gift for the General Conventus was Presiding Bishop Dr. Tibor Bartha, who extended the thanks of his church and asked Dr. Helfferich to convey greetings from the Reformed Church in Hungary to President Ben M. Herbster of the United Church of Christ and to President James E. Wagner and President Emeritus L. W. Goebel of the Evangelical and Reformed Church. Expressing appreciation on behalf of the Hungarian people were two representatives of the Government: President Olt, head of the Department of Religious Affairs, and Jeno Lazar, director of Ministry of Public Health.



Life in Ecuador

(Continued from page 13)

agricultural nation for many years. Therefore our mission began as an effort to reach the rural people. There are now three mission stations—Picalquí, Cajas and Uyumbicho—serving Indians and whites in the country areas and the small towns of three provinces within one hundred miles of Quito.

The work was started in 1946 on a worn-out farm, Hacienda Picalquí, in one of the driest areas of the country. The first agricultural missionary to serve in Ecuador was stationed here. As you drive north of Quito along the Pan-American Highway on the way to Picalquí, one sees the tragic consequences of centuries of harmful agricultural practices. In many areas all the topsoil has been washed or blown away and the clay-like subsoil, called *cangahua*, is too hard for the ox-plow. About half of Picalquí was a *cangahua* desert, which the previous owner had not farmed for a generation.

One of the real agricultural services to this area has been the Picalquí tractor, equipped with a subsoil attachment, which makes possible land reclamation and improvement both on the farm and, at cost of operation, to the general public. Many other soil erosion control practices have been demonstrated at Picalquí: crop rotation, strip cropping, terracing, grassed waterways, artificial farm ponds and tree windbreaks. Under the direction of Eugene R. Braun, United Church agriculturist, expositions and contests have also been organized, fertilizers have been made available, Heifer Project pure-bred animals and chicks have been donated to small farmers in the area and agricultural equipment has been rented at low cost.

To help the people develop their own capacities, a weaving and handcrafts program was begun at Picalquí with the help of an excellent U.S. Point Four technician. This has brought gainful employment to many people and has helped promote the Ecuador mission among the hundreds of church members in the United States who have purchased their hand-woven woolen and orlon stoles, cotton tablecloths and place mats, Indian dolls and hand-embroidered aprons. Robert Hochstettler, E.U.B. missionary, directs this program, along with his Cajas station activities.

Five rural primary schools have been organized in the area and now more families experience the thrill of having their children finish sixth grade. The majority of Indian adults are illiterate, but the Picalquí ridge is one of the few places in Ecuador where every child of school age now knows how to read. In fact, one outstanding government inspector recently gave an A-1 rating to the four Picalquí school teachers, the first time in his thirty years of teaching that he had ever given such an honor to all the teachers in any school. The Picalquí School, supervised by the author and his wife, has over one hundred pupils—Indians, whites and Negroes. About one-half of them come from other rural areas where the schools have only three or four grades. Following this start, increasing emphasis is now being given to adult education.

Each of our mission stations operates a small dispensary program, where medicines are usually sold at cost. The doctor who attends Ecuador's president makes a monthly visit to one of our stations, and an outstanding missionary doctor from another mission helps nurse Helen Braun once a month at the Picalquí dispensary, sometimes seeing over ninety patients in a single day.

A young Christian dentist who was president of the dental students at Quito University is now employed by our mission to visit each of our stations. He also serves as our student worker at the Uyumbicho government normal school under the direction of Millen Darnell of the Presbyterian Church, U.S. He is also beginning work in Cotopaxi Province, named for the world's highest active volcano. In 1962 Richard Stewart, medical missionary, will also join our mission staff. At all three of our mission stations we have helped neighboring families secure clean drinking water—a big improvement over drinking water from the irrigation ditch, which often doubled as a sewer and yet was the only source of water for many people.

All the mission efforts—agricultural, educational and medical—bring us into contact with people whose basic need is even deeper than poverty, superstition or disease. Thus, as the four missionary families in Ecuador minister to these desperate physical ailments, they seek to make their new-found friends aware of the fact that there is no ultimate solution for these problems apart from Christ. Small but vital fellowships of "evangelicals," as Latin American Protestants call themselves, meet regularly at each of our stations, a dozen church schools have been established, temporary church organizations are developing, groups are beginning to move from rented halls to permanent church buildings, some are learning to tithe their crops or their wages and some are training for full-time Christian service. A growing number with only a laymen's summer institute preparation are helping now in visitation and teaching. A delegation of seven—teachers, evangelists and an Indian farmer—attended the second Latin American Evangelical Conference in Lima this year. The inspiration for this activity is their new-found faith in the Christ whom they have only recently discovered in the Bible—the book that was practically unknown.

Women's Guild

(Continued from page 20)

gregational Christian women shared with the expectation of being one group soon, Mrs. Corman served another four-year term when the union was postponed.

The whole panorama of the work of the Women's Guild was portrayed by department chairmen in dialogue with leaders of the denomination in their respective fields: Spiritual Life, Mrs. Martin Burger and Dr. Gerald J. Jud, Dr. Harold H. Wilke; Christian Stewardship, Mrs. Arnold Cassens and the Rev. Paul E. Strauch; Christian Education, Mrs. Aden I. Eyster and Dr. Franklin I. Sheeder; Missionary Education, Mrs. Gordon H. Sperry and Dr. Purd E. Deitz, Dr. Dobbs F. Ehlman; Christian Service, Mrs. LeRoy M. Kutz Jr. and the Rev. Theodore H. van Dyck, Dr. Silas Bittner, Dr. Lee W. Rockwell; and Christian Social Action, Mrs. Robert B. Miller and Dr. Huber F. Klemme.

The education chairman, Mrs. Reuben J. Schroer, and the promotion chairman, Mrs. Rhodes, used slides in a joint presentation depicting the work of their committees. A report by staff members Florence A. Partridge, Ruth M. Auchenbach, Madeline F. Bach and Dorothy A. Nyland was given in a panel.

Addresses by church leaders portrayed history and our contemporary world. Mrs. James D. Wyker of United Church Women focused on "Women pioneers in a world of change." Dr. Allen O. Miller, Professor of Systematic Theology at Eden Theological Seminary, challenged the group to rethink their work as he spoke on "What is the mission of the church?" Dividing the mission into witness, service, stewardship and unity, he reminded the women that they must suffer with the world of which they are a part. Dr. Roger L. Shinn of Union Theological Seminary, New York, characterized today's world as doubting, fragmented, empty, but he urged the women to attempt to understand it as they seek to serve it.

The members of the executive board and staff of the National Fellowship of Congregational Christian Women were guests at the quadrennial. The Rev. Lillian S. Gregory, its executive secretary, and Dr. J. Kenneth Kohler, executive of the Churchmen's Brotherhood, exchanged questions and answers concerning the new Council for Lay Life and Work.

Morning worship each day was led by Mrs. David D. Baker, former Women's Guild board member who is now associate general director of United Church Women. The first address of the quadrennial was made by President Frances Kapitzky on "We measure our ministry." The closing message was given by the executive secretary, Dr. Florence Partridge.

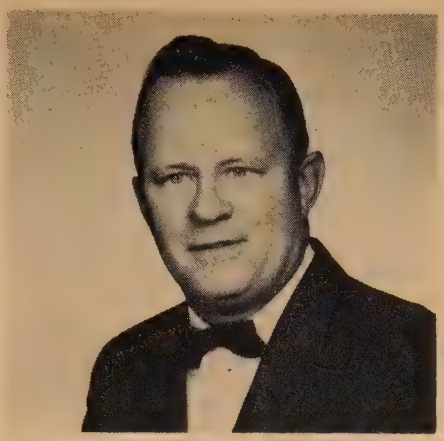
Welfare Services Organize

SOME SIXTY AGENCIES in the United Church of Christ signified their desire to participate in the Council for Health and Welfare Services when the council held its initial meeting recently. This charter membership includes eleven hospitals, thirty services to the aging, thirteen services to children, four city missions and two homes for the mentally retarded. Forty-nine had formerly been agencies of the Evangelical and Reformed Church and eleven came from the Congregational Christian tradition.

Through the council the denomination proposes to pioneer in the development of social ministries on the denominational, interdenominational and local-church levels.

Two new United Church facilities for the aging are being planned—one in the Washington-Baltimore area and another in the Lorain-Elyria area of Ohio.

Through its bylaws, the council called for a deepening of the relationship of health and welfare agencies within the mainstream of the church. The accepted goal of each agency will be to elect at least two-thirds of its board members from congregations of the United Church of Christ. Each member agency will also consider as a goal the adoption of a reversion clause providing for the return of the property to the appropriate instrumentality of the church in the event of the dissolution of the program or its withdrawal from the denomination.



The Rev. Garnet O. Adams

In addition to work with these agencies, the council's program includes encouragement of local church health and welfare services and the development of comprehensive programs for the aging, retarded children, unwed mothers, people on probation or parole and alcoholics.

Chosen president of the new council was the Rev. Garnet O. Adams *(see photo)*, superintendent of Bethany Children's Home, Womelsdorf, Pa. Victor B. Hauck, superintendent of the Evangelical Children's Home in St. Louis, was elected vice president; Harris R. Stafford, administrator of the Mayflower Home, Inc., Grinnell, Iowa, is the secretary; and the Rev. William E. Foose, superintendent of the Phoebe Home, Allentown, Pa., the financial secretary.

Mrs. A. T. Quarles of Chicago, Ill., was elected to represent the Division of Health and Welfare Services on the council's executive committee. Representing services to children is E. Glenn Rogers of the Uhlich Children's Home, Chicago. The Rev. Donald E. Smith of Church Homes, Inc., Hartford, Conn., represents services to the aging; the Rev. Richard P. Ellerbrake of Back Bay Mission, Biloxi, Miss., represents city missions; Vernon D. Seifert, administrator of Fairview Park Hospital, Cleveland, Ohio, represents hospitals.

General secretary for the new council, as well as for the Division of Health and Welfare Services of the Board for Homeland Ministries, is Dr. Lee W. Rockwell of Philadelphia. The Rev. Lawrence M. Upton of New York serves as secretary for services to the aging. Offices for the council and for the Division of Health and Welfare Services are in Philadelphia, Pa.

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With this issue *United Church Herald* salutes the 601 congregations that now are sending the magazine to every family. These churches are using the biweekly issues of their denominational journal as an extension of their teaching ministry; they depend upon their magazine to enrich the lives and deepen the insights of their members.

The staff of the *Herald* has no illusion that numbers alone can measure their success in proclaiming the message and mission of the church. Quality as well as quantity must be taken into account. Nevertheless, there is significance in the increasing popularity of the 100 Per Cent Plan.

These figures tell part of the story:

Nearly twice as many Congregational Christian churches are now participating in the plan as were enrolled in 1960. The plan was first introduced to these congregations when the *Herald* was launched three years ago, and already 103 churches are using this means of relating their members to the wider United Church fellowship.

Participation by Evangelical and Re-

These 601 congregations sen

City Church Pastor

Alabama

Huntsville, United Church of Christ Mission

Arizona

Scottsdale, United, Lee J. Smallsreed Jr.
Sedona, Red Rocks, Paul E. Babbitt

California

Barstow, First Congregational, Richard O. Moore Jr.
California City, Community, Shelby J. Light
Carmichael, El Camino Community, Walter S. Press
Corona del Mar, Community, Edwin C. Gomke
Garden Grove, Faith Community, C. Gene Kuehl
Hesperia, Congregational, Burns E. Taft
Inglewood, Morningside Community, John W. Flucke
LaMesa, Northmont Community, Donald O. Fatchett
Lancaster, Trinity, Theodore P. Fritsch
Lodi, Zion, Rudolph S. Allrich
Los Angeles, First Hungarian, Anthony Szabo
Pasadena, Bethel, James M. Johnson
Perris, First Congregational, Charles E. Harvey
Poway, Community, Elmer A. Jeske
Reseda, Good Shepherd, Douglas P. Koehler
San Bruno, St. John's, John W. Frank
San Diego, Pacific Beach Community, Paul R. Gaston
San Francisco, St. John's Federated, Alfred R. Slighter
San Marino, Congregational, Bertrand R. Crist
Wasco, First Congregational, Bruno E. Pueschel
Whittier, Mount Hope, Ernst H. Nussmann

Colorado

Burlington, Hope Congregational
Englewood, St. Thomas', Frank W. McCall

Connecticut

Bridgeport, Hungarian, Stephen M. Boszormenyi
Cornwall Bridge, Warren Congregational, R. Bricker Gibson
New Haven, United Church on the Green, Alexander P. Winston
Norfolk, Church of Christ, Congregational
Westport, Saugatuck Congregational, Gibson I. Daniels

Florida

Clearwater, Faith United, Richard N. Davis
Lowell, United, Paul D. Yoder
Miami, Robertson Memorial, Harlan C. Musser

Hawaii

Hanalei, Waioli Hui'ia, Philip A. Brink
Hanapepe, United, Harry Martynse
Hilo, First United Protestant, John D. Beck
Honolulu, Waiokeola Congregational, Lawrence S. Jones
Kahului, Union, Herbert J. Eggleston
Lihue, Christian, Richard C. P. Chun
Paia, Makawao Union, Byron R. Cleeland

Idaho

American Falls, Zoar Congregational
Lewiston, Federated, E. Paul Hovey
Payette, St. John's, Henry C. Warber

Illinois

Addieville, Zion
Adeline, Zion, William L. Nagy
Alhambra, Salem, Arnold A. Bizer
Beecher, St. John's, Glenn F. Schwerdt
Beecher, St. Luke's, John C. Melchert
Belleville, Hope, Robert S. Maisch
Bloomingdale, St. Paul's, Karl E. Gaertner
Carbondale, Good Shepherd, Carl F. Beyer
Chicago, Bethel, Ludwig C. Kutz
Chicago, Bethlehem, Paul A. Rasche
Chicago, First Congregational, Newton W. Klooze
Chicago, Immanuel, Paul F. Umbeck
Chicago, St. Thomas', J. Charles Janes
Chicago, South Side, Arpad George
Chicago, West Side, Desmond D. Parragh
Chicago Heights, St. Mark's, Warner H. Siebert
Davis, St. Paul's, Adolf C. Onasch
Dolton, Immanuel, Clifford A. Voll
Downers Grove, St. Paul's, Walter W. Lauer
East Peoria, Fondulac Congregational, George W. Hirst
Edwardsville, Immanuel (Hamel), LaVerne A. Smith
Elgin, Immanuel, Peter H. Beecken
Elgin, St. Paul's, Edwin J. Hoefer
Elk Grove Village, Good Shepherd, Roy R. Winkelmann
Elmhurst, Bethel, Merl Schiffman
Fieldon, Christ, Harry O. Renken
Frankfort, St. Peter's, Erich G. Bizer
Highland, Highland, Victor H. Schoen and Victor E. Langhorst
Hinsdale, Immanuel, Roy J. Meyer
Jerseyville, Peace, H. O. Renken
Johnston City, St. Paul's, W. Everett Lynch
LaGrange Park, The Village Church, Bert Helm
Lincoln, St. John's, Harold J. Barth
Long Grove, Long Grove, Alfred E. Williams Jr.
Metropolis, Union Congregational
Morton Grove, St. Luke's, Paul R. Stock
Mount Prospect, Church of the Master, Donald W. Hinze
Nashville, St. Paul's, Raymond H. Schultz
Naperville, St. John's, Edward H. Heine
North Grove, Zion, William L. Nagy
Okawville, St. Peter's, Alvin C. Kniker
Palatine, St. John's, Peter H. Beecken
Pana, St. John's, Herbert F. Rinderknecht
Peoria, Immanuel, Gustav E. Bloom
Pinckneyville, St. Paul's, George J. Boettcher
Plum Hill, St. John's, F. W. Weltge
Quincy, Trinity, Milo J. Phillipi
Richmond, Community, J. Robert Zinn
Richton Park, St. Paul's, Garry A. Scheuer Jr.
Rockford, Woodside Congregational
Roscoe, Congregational Community, David W. Soper
Sutter, Bethlehem, Roland W. Hosto
Tamms, First, Oscar A. Egger
Tower Hill, St. Paul's, Theophil H. Hosto
Trenton, St. John's, George A. Schuette
Wood River, St. John's, E. Eugene Smith

Indiana

Batesville, St. John's, Herbert M. Goetz
Brookville, St. Peter's Evangelical Congregational
Center Point, St. John's, Charles H. Eversman
Clay City, St. Peter's, Reuben D. Eversman
Crown Point, St. John's, Harry O. Willman
Culver, Grace, Harold W. Hohman
Decatur, Zion, William C. Feller
East Chicago, First Hungarian
Elkhart, St. John's, Henry W. Wichman
Evansville, Bethlehem
Evansville, First Community, Edward F. Ouellette
Evansville (German Twp.), St. Paul's, Reinhart Lehmann
Gary, First Hungarian, Frank A. Endrei
Goshen, Plymouth United, David J. Jamieson
Howe, Ontario Congregational, John P. Waite Jr.
Indianapolis (Warren Twp.), Zion, Donald W. Hafner
Jasper, Trinity, Craig A. Reed
Linton, Saron, Boyd D. Stepler
Mount Vernon, Trinity, August E. Binder
New Palestine, Zion, Keith D. Selberg
Orland, First Congregational, John P. Waite Jr.
Portland, Congregational Christian, Isham L. Curtis
Salamonia, Salamonia
Shelbyville, Zion, Franz P. Puhlmann
South Bend, St. Peter's, Herbert T. Tetzlaff
South Bend, Zion, Edward W. Brueseke
Vera Cruz, St. John's, Louis C. Minsterman
Wabash, St. Matthew's, David L. Blanke
Wakarusa (Madison Twp.), Zion, Eugene W. Schupp

Iowa

Ackley, St. John's, John Heinbuch Jr.
Alden, Immanuel-Memorial, Roy J. Eilers
Alleman, Salem, Ardeen H. Bauch
Atlantic, Peace, Dale D. Brown
Buckeye, Peace, Roy J. Eilers
Burlington, St. John's, F. A. Meusch
Clarksville (Pleasant Valley), First, Ernst O. Mueller
Council Bluffs, St. John's, Ralph C. Faisst
Creston, St. John's, G. G. Bratzel
Fontanelle, Pleasant Grove Congregational, Silas E. Wright
Garner, Zion, Albert M. Guthmiller
Geneva, St. Peter's, Edward H. C. Reinhardt
Iowa City, Faith, E. Eugene Wetzel
Klemme, Immanuel, Ernest H. Lauer
Latimer, Immanuel
Le Mars, St. John's, Milton L. Straube

formed churches during the last ten years has jumped from 142 churches, which sent *The Messenger* to every family in 1951, to 498 congregations, which today send the *Herald* to their people.

Last year a total of 582 E and R and CC churches were enrolled; this year there are 601.

The entire story, however, can be told only by the laymen and ministers who have come to count on the *Herald* for news and information about what their church is doing, and who use the *Herald* in church-school classes and fellowship discussion groups. It is the story of mission churches subscribing to the *Herald* even before constructing a building.

The value of the plan also is indicated by the fact that very few churches drop out once they begin sending the magazine to every family. They learn, in the first few months, that it is a good investment.

If your congregation is not yet among those listed on these pages, read the description of how the plan operates printed at the bottom of page 35. Then begin the new year right by ordering the *Herald* for every family. J.M.B.

he Herald to every family

City Church Pastor

Lincoln, Salem, Edward D. Rodel
Maquoketa, First, Walter K. C. Dolde
Marengo, St. Paul's, Emanuel Jasmann
Moscow, Trinity, Joseph H. Mayer
Olds, Congregational, Louise B. Dengler
Peterson, St. John's, Lyle V. Kuehl
Red Oak, First Congregational, Curtis H. Lindahl
Washington, St. Paul's, Ralph W. Wedeking
Wheatland, St. Paul's, Harold J. Koenig
Williamsburg, Zion, Emanuel Jasmann

Kansas

Abilene, Grace, Jesse L. Pollmann
Alida, St. John's
Alma, Peace, Robert H. Hosto
Baldwin, St. John's, Joseph F. Krueger
Cheney, Trinity, Norman E. Manz
Ellinwood, Immanuel, Robert F. Richter Sr.
Elmo, New Basel, Melvin F. Lichte
Great Bend, Grace, William C. Bessmer Jr.
Hardtner, St. John's, Carl Ringer
Holyrood, St. Paul's, Thomas J. Dry
Hudson, Peace, Victor W. Engelmann
Hudson, Trinity, Philip C. Fischer
Inman, St. Peter's, Edward H. Fresen
Newton, Trinity, Charles O. Burchardt
Osborne, United, Robert E. Baker

Kentucky

Covington, St. Paul's, William A. Jones
Fort Thomas, Christ, Waldo A. Berlekamp
Louisville, St. Andrew's, Gilbert F. Bumb
Louisville, Trinity, Richard E. Simonson
Owensboro, Zion, John F. Schroeder
Paducah, Unity, Donald F. Lehman

Louisiana

New Orleans, Bethel, Oscar C. Laubengayer
New Orleans, Little Farms

Maine

New Gloucester, First Congregational, Raymond W. Williams
Woolwich, Day's Ferry Congregational, Martin W. Perry

Maryland

Annapolis, St. Martin's, Gottlieb Siegenthaler
Baltimore (Woodlawn), Bethany, M. S. Jan Ports
Baltimore, Bethel, John F. Kasten Jr.
Baltimore, St. Matthew's, Raymond F. Frankenfeld
Baltimore, Zion, John S. Royer
Cambridge, Immanuel, Daniel R. Kasten
Hagerstown, Holy Trinity, Donald P. Flick
Havre de Grace, Webster Congregational, Glen E. Rodgers
Pleasant Hill, Grace
Takoma Park, First, John H. Sando

City Church Pastor

Massachusetts

Boston, Christ
Brockton, First Parish Church, Richard H. Warren
Clinton, First Congregational, Richard K. Bailey
Holland, Congregational
Holyoke, St. Andrew's
Waquoit, Congregational, John J. Van Strien
Whitinsville, Village Congregational, Douglas M. MacIntosh

Michigan

Adrian, West Adrian Congregational, Franklin W. Stephenson
Albion, Salem
Ann Arbor, Good Shepherd, Richard E. Crusius
Brutus, Zion, Theophil F. Gabler
Clare, First Congregational, F. Van Parker
Detroit, St. Matthew's and St. Peter's, Walter A. Hotz
Dexter, Webster Congregational, William A. Johnson
Flint, Magyar, Andrew Nagy
Grand Rapids, St. John's, Herbert W. Barten
Livonia, Nativity, I. Kenneth Shreiner
Midland, United, Glenn E. Baumann
Mount Clemens, Zion, Cecil A. Albright and Heinrich F. J. Rest
Muskegon, St. John's, Roger P. Felson
Owosso, St. John's, Gene A. Becker
Warren, Faith, Herbert R. Lowe

Minnesota

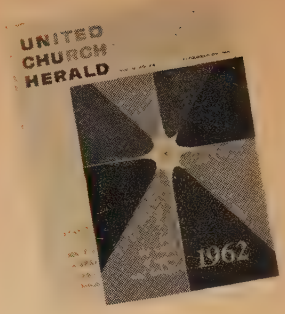
Baudette, First Congregational, Gordon C. Goodfellow
Brownsville, Zion, Melvin Vilhauer
Ceylon, St. John's
Delano, St. Paul's, Clyde M. E. Lee
Duluth, Peace, Donald W. Schmidt
Eyota, St. Paul's, Philip J. Schowalter
Graceville, First Congregational, Harold E. Stepanek
Hokah, Zion, S. E. Birkner
Hutchinson, Trinity, Karl M. Detroy
Maple Lake, Bethlehem, William R. Schroeder
New Ulm, Friedens, Herbert H. Feierabend
Norwood, Friedens, Fred R. Iseli
St. Cloud, Peace, Victor W. Grupe
Sandstone, United, Albert A. Bolton
Sauk Rapids, Christ, Victor W. Grupe
Waldorf, Zoar, Paul E. Otte
White Bear Lake, Parkview Congregational, R. Winthrop Nelson Jr.
Williams, Pilgrim Congregational, Gordon C. Goodfellow

Mississippi

Biloxi, United, Richard P. Ellerbrake and John M. Aregood Jr.

Missouri

Affton, Eden, Elmer H. Dickbernd
Arnold, St. Mark's, Charles R. McClellan
Arrow Rock, Zion, Russell Rasmussen
Bay, St. Paul's, Arthur J. Schneider



How to use this issue

THE NEW YEAR . . .

. . . brings with it both risk and opportunity. Lawrence L. Gruman's thoughtful article (page 4) will help you and the members of your church face 1962 with greater understanding.

LEADERS OF YOUTH . . .

. . . will respond to Edward A. Powers' description (page 6) of "A Lesson in Learning" by scheduling a showing of this new film. Youth Week, January 28 to February 4, would be an appropriate time to present it for parents and leaders of young people. Give alternate dates when ordering the film from the Bureau of Audio Visuals, 1505 Race Street, Philadelphia 2, Pa., or 1720 Chouteau Avenue, St. Louis 3, Mo.

MANY CHURCHES . . .

. . . or church groups are planning "Little New Delhi" conferences to study some of the issues facing the church in these days of rapid social and political change. Use Roger Hazelton's article (page 8) and previous *Herald* reports as a basis for discussing the World Council assembly.

WOMEN'S GROUPS . . .

. . . will be interested in Emily C. Lester's report of the E and R Women's Guild Quadrennial Meeting (page 20).

MISSION STUDY GROUPS . . .

. . . will be fascinated by the current article in the *Herald's* series on the Board for World Ministries' work in Latin America (page 12). See also *A Decisive Hour for the Christian Mission,* a Friendship Press book available for $1.25 from the Pilgrim Press or Eden-Heidelberg Bookstores. J.M.B.

UNITED CHURCH HERALD

Continued on next page

City Church Pastor

Bay, Zion, Arthur J. Schneider
Beaufort (Casco), St. John's, John H. Hille
California, Salem, Elmer L. Koch
Concord Village (St. Louis), St. Phillip's, John S. Altenbernd
Concordia, Bethel, Paul W. Kasper
Cooper Hill, St. Paul's, Frederick W. Wehrenberg
Cosby, Hope, Julius W. A. Rechtermann
Deepwater, Hebron, Carl N. Stillwell
Emma, St. John's, Paul W. Kasper
Florence, St. John's, August L. Brueggemann
Gladden, Shannondale Community, Vincent W. Bucher
Grandin, United
Grand Pass, St. Luke's, Maynard E. Beemer
Hartsburg, Peace
Higginsville, Salem, Theodore Hauck
High Hill, St. John's
Holstein, Immanuel, Walter W. Kramme
Independence, St. Luke's, Albert H. Behle
Jamestown, Advent, Theodore M. Haefele
Jefferson City, Central, Robert G. Herrmann
Kahoka, St. Paul's, Robert M. Dohm
Kansas City, First Congregational, John D. Fischer
Kansas City, St. Paul's, Hawthorne E. Boesch
Kansas City, St. Peter's, Robert C. Kienle and Thomas K. Redmon
Levasy, Ebenezer, Max H. Pepmeier
Little Rock, Salem, J. C. Bierbaum
Marthasville, St. Paul's, P. Hubert Konrad
Mexico, Trinity, Donald E. Mayer
Morrison, St. James', Robert W. Fricke
Napoleon, St. Paul's, Alvin O. Engelmann
New Haven, St. Peter's, August E. Bergey
Overland, Calvary, Milton R. Zielinski and Robert A. Baur
Pilot Grove, St. Paul's
Pleasant Grove, St. Peter's
Raytown, Southwood Community, Glenn A. Nowack
Rockville, Community, Carl N. Stillwell
St. Ann, Bethlehem, Martin E. Ernst
St. Louis, Bethany, Walter A. Scheer
St. Louis, Ebenezer, Alexander Campbell
St. Louis, Emmaus, Carl C. Bohnenkamper
St. Louis, Holy Ghost, Ralph C. Abele
St. Louis, Hope, Norman C. Zulauf and John E. Trnka
St. Louis, St. Paul's, Erwin H. Bode and Paul J. Bode
St. Louis, St. Peter's, Elmer H. Hoefer and Robert W. McNamara
St. Louis, Zion, Charles W. Waddle III
Springfield, First Congregational, Forrest R. Brown
Springfield, St. John's, Harry O. Hein
Washington, St. Peter's, Arthur F. Ebeling
Webster Groves, Evangelical and Reformed, Thomas R. Marshall
Wentzville, Faith, George Schler
Wright City, Immanuel, Harry H. Ring

Montana

Miles City, Highland Park Congregational, James O. Smith

Nebraska

Burwell, First Congregational Christian, John R. Becker
Columbus, Federated, Harold B. Taylor
Crete, First Congregational, John T. Schwarz Jr.
Dawson, Zion, John P. Kochner
Fairbury, Zion, Eugene A. Walther
Harbine, Hope, Edwin O. Eiben
Milford, Friedens, Christian G. Nienkamp
Steinauer, Salem, Henry W. B. Radloff
Winside, Theophilus
Yutan, St. Peter's

Nevada

Reno, Federated, Felix A. Manley

New Hampshire

Lancaster, Congregational

New Jersey

Clark and Colonia, United, George A. Shults
Delaware Township, United, Arthur E. Jehle
Levittown, United, William A. Wyckoff
Livingston, Olivet Congregational, Joseph Ward II
Passaic, Hungarian, Imre G. Bertalan
Woodbridge, Hungarian, Ladislaus Egry

New Mexico

Albuquerque, First Congregational, Clarence E. Parr
Albuquerque, Good Shepherd, Paul A. Mohr
Gallup, Congregational, N. Ellsworth Escott

New York

Auburn, St. Luke's, Ralph A. Philbrook
Buffalo, Plymouth Congregational, C. William Mensendiek
Buffalo, St. Paul's and St. Mark's, Norman W. Duzen
Buffalo, West Side Hungarian
Liverpool, United, Robert L. Adams
New Hyde Park, Community Congregational, Leon A. Dickinson Jr.
New York, Emmanuel (Woodhaven), Benedict W. Tannler
New York, Martha Memorial, James D. Hakes and Jose A. Torres
Oxford, Congregational
Rochester, Christ, Kenneth H. Buckwald
Spring Valley, First Congregational, Robert W. Wood
Syracuse, Friedens, John Perl
Town Line, St. Paul's

North Carolina

Conover, Trinity, Edwin M. Alcorn
Greensboro, St. Peter's, Carl T. Daye
Hickory, Bethel, Roy E. Leinbach Jr.
Lincolnton, Emanuel, Carl R. Martin
Mount Pleasant, St. James', Banks D. Shepherd
Newton, St. Paul's, Roy E. Leinbach Jr.

North Dakota

Beulah, Congregational, Ralph Sayler
Fullerton, Immanuel
Hope, Congregational Church of Christ, Tyler P. Kriedeman
Judson, Bethel, Frederick P. Bretsch
Judson, Zion, Frederick P. Bretsch
Lakota, Congregational
Medina, Zion Congregational
Reeder, First Congregational, Delos H. Westbrook
Williston, United, Cecil Leek
Zeeland, St. John's, Bryce A. Hecht

Ohio

Ada, St. Paul's, Charles G. Link
Akron, First Hungarian, Arpad Bakay
Alliance, Immanuel, Frank A. Kostyu
Amherst, United, Ned H. Martin
Apple Creek, St. Peter's, Stanley R. Hartmann
Ashtabula, Hungarian
Baltic, Zion, Herman A. Hartmann
Bascom, Union, J. Eugene Youngen
Baseline, St. John's, Paul H. Netzly
Beloit, Bethel, Richard E. Borngen
Bloomville, College Hill, Paul H. Netzly
Bluffton, Emmanuel, William F. von Brauchitsch
Bluffton, St. John's, William F. von Brauchitsch
Bolivar, St. John's, Clemens A. Wahl
Bremen, Jerusalem, Robert L. Bayler and LaVon B. Bayler
Chesterland, Community, Judson Townley
Cincinnati, Immanuel, Gustav J. Krumm
Cincinnati, St. John's, (Montgomery), Robert W. Bockstruck
Cleveland, St. Paul's, Owen T. Williams
Clarington, Immanuel
Columbiana, Grace, Harold W. Thiedt
Columbus, Hungarian
Convoy, St. John's, Robert L. Settlage
Dayton, Hale, Michael J. Eckert
Dayton, Hungarian, Louis M. Molnar
Dayton, Memorial, Edward A. Puff
Dayton, St. Luke's, Marion C. Harrison
Delaware, Zion
Doylestown, Emanuel, Arthur T. Gerhold
Dundee, Trail Swiss, Edward A. Rebmann
Elliston, Trinity, William O. Homeister
Elyria, Magyar, Bela P. Bacso
Fairborn, Trinity, Albert R. Meiller
Fort Recovery, United, Robert A. Cotner
Fort Seneca, Community, Harold H. Hessenauer
Germantown, St. John's, Donald C. Esslinger
Glenford, St. Paul's, Robert L. Bayler and LaVon B. Bayler
Green Camp, Emmanuel, Donald N. Crusius
Hartville, Christ, Clarence C. Huprich
Haskins, Immanuel Federated
Hunt's Corners, Zoar, Martin G. Waidmann
Kent, First Congregational, Herbert E. Van Meter
Lafayette, Heidelberg, Charles G. Link
Lakewood, First, Robert F. Beck
Lawrenceville, Mount Pisgah, J. Paul Goebel
Lisbon, St. Jacob's, Albert A. Kosower
Lorain, Hungarian, Valentine A. Toth
Mansfield, Little Washington Congregational
Millersburg, St. John's, Charles O. Zechiel
Mohicanville, Christ, Russell C. Behm
Monroeville, St. John's, Edgar W. Shelly Jr.
Mount Eaton, St. Paul's, Frank R. Zartman
New Bedford, Zion
New Bremen, St. Peter's, Kenneth W. Pheiffer
North Canton, St. Jacob's, Clarence C. Huprich
Norwood, Salem, Robert E. Briggemann
Orrville, Christ, W. Franklin Lahr
Paris, Israel, Charles B. Higgins
Parma, Ridge Road, Irving W. Camerer
Portsmouth, First, Winston W. Wernecke
Ragersville, Zion, Alfred C. Yost
Rockford, St. Paul's, Larry K. May
Seven Hills, St. Peter's, Kenneth O. Mesle
Sidney, St. Paul's, James T. Rubright
South Amherst, St. John's, Dewees F. Singley
Spencerville, First Federated, Byron A. Amacher
Stone Creek, Grace, Clarence M. Higgins Jr.
Sugarcreek, First, Arnold H. Klaiber
Sycamore, Sycamore, R. Phillip Shober
Sylvania, First Congregational, John M. Byers
Tallmadge, First Congregational, Frederick W. Vaill
Toledo, Faith, Arwood J. Sterrett
Toledo, St. Paul's, Henry W. Haberkamp
Troy, St. John's, Richard T. Disseler
Upper Sandusky, Emanuel, Marwood E. Rettig
Van Wert, St. Paul's, Robert L. Settlage
Wadsworth, Mount Zwingli, Arthur T. Gerhold
Walnut Creek, St. John's, Edward A. Rebmann
Warren, Good Shepherd, A. Hale Schroer
Willoughby, Willoughby, Wilbur H. Stell
Zoar, Zoar, Clemens A. Wahl

Oklahoma

Kingfisher, Federated, William L. Patch
Marshall, St. Paul's, Robert J. Koch

Oregon

Gresham, Zion, William H. Tempest
Salem, Carmel, Robert D. Aldrich

Pennsylvania

Aaronsburg, St. Paul's, H. Elwood Williams
Alexandria, Christ, Clarence B. Marstellar
Allentown (Hamilton Park), Hope, Donald H. Eckert
Allentown, Salem, Charles R. Zweizig
Altoona, Christ, Stuart C. Snodgrass
Arendtsville, Zion, Nevin R. Frantz
Auburn, St. John's, Warren O. Ziegler
Beaver Springs, Christ, Mrs. G. E. Shawda
Bedford, St. Paul's, G. Harry Nice
Bernville, Christ, Frank W. Ruth
Berrysburg, Peace, James G. Reed
Berwick, First, Wayne A. Lutz
Bowmansville, St. Paul's, John M. Clausing
Bridgeville, St. Andrew's, C. Lamar Derk
Brodbecks, St. Jacob's (Stone), George A. Heisey
Centre Hall, Trinity, Fred H. Irwin Jr.
Chester Springs, St. Matthew's
Collegeville, Trinity, Alfred L. Creager
Dallastown, St. John's, R. Jack Rhen
Delmont, Trinity, George J. Miller
Dover, Salem, Bruce D. Wickkiser
Dublin, St. Luke's, John E. Wildasin
Duncannon, Christ, Paul R. Wright
East Earl, St. John's, John M. Clausing
Edie, St. Peter's
Farmers' Mills, St. John's, Fred H. Irwin Jr.
Fishertown, St. Luke's, G. Harry Nice
Fredonia, Jerusalem, J. Miles Walthour
Fredonia, St. John's, J. Miles Walthour
Glen Rock, Jerusalem, LaMar T. J. Bender
Greensburg, First, Russell C. Eroh
Harrisburg, St. John's, Braynard E. Kurkowski
Havertown, St. James', William K. Penn
Hegins, Christ, Russell L. J. Heintzelman
Hellertown, Lower Saucon United, Roderick J. Wagner
Hershey, Redeemer, Glenn J. Rader

City Church Pastor

Hesston, St. Paul's
Hilltown, St. Peter's, John E. Wildasin
Hollsopple, Christ, Samuel E. Lobach
Howard, First, Donald T. Engler
Hublersburg, Trinity, Donald F. Geschwindt
Imler, St. Paul's, William D. Flickinger Jr.
Jennerstown, Trinity
Kreidersville, Zion
Lancaster, First, Wilbur E. Trexler
Lavansville, Salem, Richard H. Shellenberger
Leacock, Salem-Heller's, George R. Bach
Levittown, St. Stephen's, Raymond S. Wolfgang
Lewistown Valley, Zion, John R. Gulick
Lionville, St. Paul's
Lower Tinicum, Christ
Martinsburg, St. John's, Samuel Givler Jr.
McConnellsburg, St. Paul's
McKeesport, First, John R. Bucher
McKeesport, First Hungarian, Zoltan Kiraly
Mechanicsburg, St. Paul's, Raymond A. Faulds Jr.
Middleburg, First, James H. Gold
Millersville, Zion, J. Richard Bishop
Mill Hall, Mount Bethel, Donald T. Engler
Millmont, St. Peter's, Marion E. Smith
Milton, St. John's, Clarence T. Moyer
Mount Pleasant, First, Robert F. Peeples
Mount Pleasant, St. John's, Robert F. Peeples
Munhall, Hungarian, Julius Paal
New Holland, Zeltenreich, Leon F. Richwine
Norristown, Ascension, R. Maxwell Paine
Penn's Creek, Emmanuel
Philadelphia, First, Walter M. Trogler
Philadelphia, Oak Lane, John C. Heater
Philadelphia, Tabernacle United, William E. Jacobs
Pine Grove, St. Peter's, Roland C. Turnbach
Pittsburgh, Faith, Donald C. Book
Pittsburgh, First Hungarian, Alexander Babos
Pittsburgh, Mount Troy, Adelbert M. Gordon Jr.
Pittsburgh, Smithfield Congregational, Curtis Beach
Pottstown, St. Paul's
Pottstown, Shenkel, Lawrence C. Foard Jr.
Quakertown, First, Paul T. Stoudt and Earlin H. Lutz
Rankin, First Hungarian, Laszlo A. Borsay
Ravine, St. Paul's, Roland C. Turnbach
Reading, First, Warren E. Adams
Reading, Second, Paul E. Schmoyer
Richfield, Richfield
Sacramento, St. Paul's, Russell L. J. Heintzelman
Schellsburg, St. John's, Richard W. Johnson
Schwenksville, Heidelburg, Thomas W. Phillips
Scottdale, Trinity
Selinsgrove, Salem, James H. Gold
Sellersville, St. Paul's, C. Frederick S. Billmyer
Seven Valleys, St. Peter's, LaMar T. J. Bender
Smith Station, Bethel, Harvey M. Light
Souderton, Immanuel (Leidy's), Peter Young
Souderton, Zwingli, William J. Rupp
Spring City, Brownback, Vernon E. Firme
Springfield, St. Paul's, Richard N. Clewell
Spring Grove, Trinity, Charles E. Strasbaugh
State College, St. Peter's, Dale E. Boyer
Steelton, First, Ralph J. Harrity
Stoystown, Mount Tabor, Samuel E. Lobach
Turtle Creek, Calvary, Roger E. Buchanan
Tusseyville, Emmanuel, Fred H. Irwin Jr.
Warminster, Warminster, Nelson J. Wenner
West Lawn, St. Peter's (Wilshire Heights), Ray L. Harwick
Whips Cove, Congregational Christian, Charles M. Perrin
Williamsport, Immanuel, J. Odell Zechman
Yellow Creek, St. Paul's
York, Memorial, Henry V. Harman
Youngwood, First, George S. Fitz

Rhode Island

Warwick, Congregational, Albert W. Garner

South Dakota

Java, Sutley Congregational, Raymond M. Schatz
Selby, Freudenstal Congregational, Raymond M. Schatz
Tulare, St. John's, Robert G. Anderson

Tennessee

Belvidere, First
Knoxville, First Congregational, A. Ray Meserve
Nashville, First, Eugene F. Bickel

Texas

Arlington, Faith, Joseph E. Seiler
Bryan, Faith, Edwin M. Schaefer
Corpus Christi, St. Paul's
Geronimo, Friedens, Raymond F. Buck Jr.
Houston, Christ, Frank H. Horak Jr.
Kyle, Trinity, Edwin G. Kloppe
San Antonio, Bethany, Raymond M. Maggart
Schulenberg, St. Paul's, Fred J. Mehrtens
Weimar, Weimar, George E. Fuchs
West, St. Peter's, Frederich W. Wuerz

Virginia

Alexandria, United Church of the Covenant, Wallace W. Anderson Jr.
Bridgewater, St. Michael's, Robert D. Myers
Edinburg, St. Paul's, Thomas L. Perry
Harrisonburg, St. Stephen's, Edouard H. Taylor
Mount Crawford, Trinity, J. Keller Brantley
Mount Jackson, Grace
Richmond, St. Andrew's, Victor C. Hayes
Timberville, Trinity, E. Philip Senft
Weyers Cave, St. Andrew's, J. Keller Brantley
Woodstock, Mount Calvary, Kenneth E. Bishop
Woodstock, St. Paul's, Kenneth E. Bishop

Washington

Bellevue, Lake Hills Community, Philip E. Eisenhauer
Federal Way, Wayside Congregational, Roland F. Schlueter
Olympia, Federated, J. Edgar Pearson Jr.
Steilacoom, Oberlin Congregational, Lorance Dossett

West Virginia

Kearneysville, Grace, Roy D. Coulter
Wheeling, St. Paul's, Earnest E. Noll

Wisconsin

Black Creek, St. John's, Elmer A. Becker
Boltonville, St. John's
Chilton, Ebenezer, Quentin M. Moeschberger
Elkhart Lake, Community, Paul A. Olm
Fall Creek, Peace, Clarence E. Guthrie
Grafton, Pilgrim, Allen H. Marheine
Hales Corners, Emanuel, John C. Gieser
Hartford, St. John's, Warner H. Siebert
Jackson, Friedens, Howard A. Kusler
Jackson, St. Peter's, Howard A. Kusler
Juneau, St. Stephen's, Marvin W. Deerhake
Kewaskum, Peace, Clarence F. Hammen
LaCrosse, Trinity, S. E. Birkner
Madison, Memorial, William A. Schultz
Manitowoc, First, Theodore P. Crusius
Marinette, Peace, Gerald W. Schrankler
Menomonee Falls, St. Paul's, Eugene A. Schneider
Merrill, St. Stephen's, Calvin Paul Fischer
Milwaukee, Christ, Albert G. Gonser
Milwaukee, Faith, Gordon H. Sperry and Peter D. Knaul
Milwaukee, Friedens, Herbert J. Huebschmann
Milwaukee, Hope, George C. Wayman
Milwaukee, Immanuel "R", Henry F. Heinbuch
Milwaukee, Zion, Raymond A. Ley and John M. Heinl
Monroe, St. John's, Paul H. G. Olm
Plymouth, Immanuel, Robert H. Opperman
Porterfield, First, Gerald W. Schrankler
Rockfield, Christ, James N. Westpfahl
St. Germain, Community, David C. Gumm
Sauk City, First, Wilson M. Bixler
Town of Scott, St. Paul's, Roman A. Reineck
Town Washington, Reformation, J. Allen Mittler
Verona, Salem, Zane E. Pautz
Watertown, First, Ralph J. Ratzlaff
Wayne, Salem (Campbellsport), Sherwood F. Haas
Windsor, Union Congregational
Wisconsin Rapids, St. John's, Paul D. Schippel

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Obituaries

DR. THOMAS A. ANDERSON, 64, who retired recently after a seventeen-year pastorate at Central Congregational Church, Atlanta, Ga., died November 21.

Dr. Anderson had enjoyed a colorful career. At the age of 12 he went to sea as a stowaway. Prior to and throughout his ministry he sought, during vacation periods, occupations that revealed life as it is lived—working as a logger, carpenter, mill hand, fruit picker and so forth. More recently he had served as chaplain on several world cruises.

Dr. Anderson served several CC churches: Wellington Avenue in Chicago, Brewster Pilgrim (Central) in Detroit and Central in Atlanta. The latter was his longest pastorate. The author of several books, he held honorary D.D. and LL.D. degrees.

Dr. Edgar DeWitt Jones, commenting on Dr. Anderson's departure from Detroit for Atlanta, said: "An adventurer from youth, Tom is still pioneering, preferring a hard job to a sinecure. Full of robust humor, enthusiastic and considerate, this man leaves a lot of us his debtors." This, said so well of him in life, can be repeated in death—"he leaves a lot of us his debtors."

Mrs. Anderson died in 1959.

Stanley U. North
General Secretary, CC Division of Church Extension and Evangelism.

STYLES BRIDGES, 63, senior Republican Senator from New Hampshire, died at his home in Concord on November 26.

A funeral service was held November 29 in the New Hampshire State House where he began his political career as Governor in 1934. Dr. Frederick W. Alden, minister of the New Hampshire Congregational Christian Conference, conducted the service. On the previous day a private service for the family and close friends was held at the East Concord Congregational Church.

THE REV. JACOB B. LANDIS of Wyomissing, Pa., a retired E and R minister, died November 19 at the age of 76. A graduate of Franklin and Marshall College and Lancaster Theological Seminary, he was ordained in 1918 and spent his entire ministry in Pennsylvania. In 1957 when he retired, he closed a pastorate of twenty-eight years at St. James' Church, West Reading, Pa. Mr. Landis taught English and social studies at the former Franklin and Marshall Academy, Lancaster, Pa. He was a trustee of the Phoebe Home, Allentown, Pa., and a delegate to the E and R General Synod. A son and a daughter survive.

DR. FREDERICK A. MEUSCH, 84, retired E and R minister of Burlington, Iowa, died November 12. A graduate of Elmhurst College and Eden Theological Seminary, he was ordained in 1898 and held pastorates in Iowa, Ohio, Illinois and Indiana. His longest pastorate was at St. Mark's Church, New Albany, Ind., where he served for thirty-three years.

Dr. Meusch was president of the Indiana District of the former Evangelical Synod of North America. For twenty-four years he served as secretary of the Evangelical Synod and, following the organization of the Evangelical and Reformed Church, of the Continuation Committee. He was a frequent contributor to Christian education publications of the church. In 1939 Elmhurst College conferred on him the honorary degree of Doctor of Divinity. Surviving are his widow and one daughter.

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Church and Ministerial Record

E and R Address Changes

BOOKE, PETER W., 667 Beechwood Ave., Pottstown, Pa., pastor of St. Paul's, (new).

FELICE, LAWRENCE G., 309 Oak St., Rolla, Mo., minister of the United Campus Christian Fellowship, (new).

FESPERMAN, FRANKLIN L., Mount Jackson, to Lovettsville, Va., pastor of the Lovettsville-Brunswick Charge.

GREEB, ALEXANDER (E), Lincoln, Neb., to Y.M.C.A., 715 S. Hope St., Los Angeles, California.

GREEN, THOMAS G. (I), to 28 Grove St., Boston 14, Mass.

ISHLER, JAMES L., Northampton, to R.D. 2, Bath, Pa., (change of residence).

KREUZER, JOHN A. (E), Nashville, to Tilden, Ill.

LUDWIG, GEORGE K., Oley, Pa., to R. 9, Lexington, N. C., pastor of Mount Tabor.

STARR, RALPH E., to R. D. 1, Wernersville, Pa., (retired).

WAREHIME, HAROLD M. (G), to Louisville Theological Seminary, Louisville 2, Ky., Associate Professor of Christianity and Society.

WYCOFF, W. ALFRED, 18 Parish Lane, Levittown, N. J., pastor of Trinity Mission Church, (new).

Code: E—Emeriti, retired or disabled; I—Inactive or in secular work; G—In Christian service, but outside the Evangelical and Reformed Church.

CC Calls

ALEXANDER, EDWIN W., East Ware, Mass., to Grand Avenue, New Haven, Conn.

ALGER, EARL E., EUB student, to Crombie Street, Salem, Mass.

ALMASY, BETTY, to director of Christian education, East Orange, N. J.

AUSTIN, JAMES L., to student minister, North, Newton, Mass.

BABB, GERALD, to Osborn Prairie, Veedersburg, Ind.

BADER, THEODORE R., Medina, to Federated, Carrington, N. D.

BENGEL, NORMAN R., United, Honolulu, Hawaii, to First, Clackamas, Ore.

BERRETH, EDWIN O., Federated, Milton-Freewater, Ore., to Plymouth, Fargo, N. D.

BOONE, RONALD A., student, to Pilgrim, Corbin, Ky.

BREWER, ALVIN C., Ada, Mich., to Windsor Locks, Conn.

CALHOUN, WILLIAM C., Bellingham, Wash., to First, Salem, Ore.

CHENEY, IRVIN JR., Baptist, to First, Daytona Beach, Fla.

DAVIES, PAUL A., minister and superintendent emeritus of the Congregational Conference of Oregon, to interim co-minister, Fauntleroy, Seattle, Wash.

DIBBLE, EDWARD F., associate, First, Medina, Ohio, to minister, Chenango Forks and Coventryville, R. D. Bainbridge, N. Y.

DOUGLAS, PAUL, Nazarene, to Slovak Christian, Charleroi, Pa.

ELLERBUSCH, DONALD E., Methodist, to Union, Warroad, Minn.

FREEMAN, ELMER S., First, Montevideo, Minn., to Berlin, R. D. 2 Montpelier, Vt.

FROBIC, GEORGE Z., student, to Perry, Me.

GILMAN, ROBERT, director of religious education, Waiokeola Congregational, Honolulu, Hawaii, to Fairfield, Suisun City, California.

HARDT, FRITZ A., to First, Hettinger, N. D.

HAWES, FRANCIS C., East Millinocket, Me., to Broad Street Christian, Westerly, R. I.

HETZEL, RICHARD, student, to Weld and Carthage, Me.

HODNETT, W. A., to Bethel, West Point, Ga.

HOSANNA, HERBERT R., Lorain, Ohio, to Mayflower, Englewood, Colo.

HUMME, JOHN, Presbyterian, to Burlington, Maine.

JENNINGS, CHARLES W., First, Gary, to Eden, Muncie, Ind.

KELSEY, PHILIP M., minister of Christian education, First, Keene, N. H., to minister, First, Cortland, N. Y.

KENT, DALE, to student minister, Congregational, Elk Point, S. D.

LEAVITT, DANIEL, First, Gardner, to Longmeadow, Mass.

MARIS, MARVIN E., Bethany, West Terre Haute, Ind., to Trinity United, Tonawanda, N. Y.

MC LEAN, DAVID W., to Alfred, Me.

MERNER, JOHN E., River Falls, Wis., to minister of Christian education, First, Portland, Ore.

MUNSON, CECIL, student, to Cummington and West Cummington, Mass.

ORTH, ARTHUR R., student, to Staffordville, Connecticut.

PERSKE, ROBERT, to Federated, Dover, Kan.

RAEF, FRANK, to interim, Buffalo Parish, Buffalo, S. D.

REEVES, JOSEPH W., East Northfield, Mass., to Kensington, Conn.

ROBINSON, BILLY, student, to Elder, Dadeville, Ala.

SAINZ, EDUARDO, to Spanish Congregational Christian, Grants, and San Mateo, N. M.

SCHOESSLER, EVERETT, to student minister, Federated, Centerville, S. D.

SHELTON, ROBERT L., Huguley, Lanett, to Union Grove, Haleyville, Ala.

SNESRUD, DWIGHT D., Whiting, Iowa, to Northeast Community, Lincoln, Neb.

TITSWORTH, CHARLES G., Presbyterian, to Deerfield, Mass.

UNRUH, PETER D., to Community, Lewiston Orchards, Idaho.

WALKER, HENRY R., to youth minister, Hollywood, Los Angeles, Calif.

WALTERS, WINFRED, Bethel, West Point, Ga., to Forest Home, Roanoke, Ala.

YAMASHITA, TADANORI, student, to Pilgrim, Ansonia, Conn.

ZANG, JACOB, from retirement, to interim, Dille Cooperative Parish, LeRaysville, Pennsylvania.

ZIMMERMAN, ORVILLE R., Fallon, Mont., to Bloomer, Wis.

CC Resignations

ALLEY, GEORGE D., Christian, Suffolk, Va.

BURKE, MRS. PAULINE, Slovak Christian, Charleroi, Pa.

DAHMER, EDWARD V., Biola, Calif., February 1962.

HEINEMAN, JOHN, youth minister, Hollywood, Los Angeles, Calif.

IVES, A. CHRISTOPHER, Pownal, Me.

LEWIS, ERNEST G., Second Welsh, Wilkes-Barre, Pa.

LINDEMAN, HERMAN H., Community, Walsenburg, Colo.

MAGNUSON, CARL E., minister of visitation, Church of the Lighted Window, La Canada, Calif., to retire.

MORRIS, RUSSELL R., assistant, the Danbury Regional Parish—Christian, South Danbury; Federated, Danbury; Congregational, East Andover; and Christian, Grafton Center, N. H. Mr. Morris will serve as a supply minister where needed.

RECTOR, BETTY JANE, director of Christian education, Indiana Conference of CC Churches, to study.

STIEGEMEIER, FRED L., Wheatland, Wyo.

TEASDALE, DONALD P., Federated, New Sharon, Me.

CC Honorary Degree

CALDWELL, ROYALD V., minister, First, Portland, Ore., D.D., Pacific University, Forest Grove, Ore.

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CC Dedications, Ordinations, Ground Breaking, Installations and Anniversaries

ALBUQUERQUE, N. M., Good Shepherd, dedication of new building, October 17.

AMUNDSON, O'DELL G., ordination, Valley City, N. D., November 24.

ANAHEIM, Calif., ground breaking for first unit, September 10.

BREWSTER, HERBERT, installation by the Loup Valley Association as minister of Thomas County Larger Parish, Thedford, Neb., October 30.

BUTLER, KAYRENE, ordination, First, Boulder, Colo., November 5.

CEBIK, RONALD J., ordination, First, Danbury, Conn., October 29.

CHULA VISTA, Calif., Community, ground breaking for new educational unit, September 10.

CLAUSSEN, RUSSELL G., installation by the Hampshire Association, North, North Amherst, Mass., November 19.

COOK, RALPH M. JR., installation as minister and teacher, First, Granby, Conn., November 26.

DYE, ROBERT G., ordination, Church of the Lighted Window, La Canada, Calif., October 22.

FORD, Kan., 75th anniversary, October 15.

GAYLORD, DONALD, installation, First, Lodi, Calif., November 19.

GEIGER, C. EDWARD, installation as pastor and teacher, Columbia Congregational, Barberton, Ohio, by the Puritan Association, together with the observance of the 60th anniversary of the founding of the church, November 19.

GIBSON, RAYMOND E., installation as minister and teacher, Central, Providence, R. I., by the Rhode Island Association, October 29.

GURTLER, ROBERT E., installation, Welborn Community, Kansas City, Kan., November 26.

HAWORTH, N. J., First, ground breaking for new sanctuary, July.

HOFF, JOHN L., ordination and installation, Sonoma, Calif., by the Redwood Empire Association, November 1.

HUNTER, ALLAN A., 35th anniversary of service as minister, Mount Hollywood, Los Angeles, Calif., September 15.

JACKSON, JAMES C., ordination, by the Western North Carolina Conference, Clanton Park, Charlotte, N. C., December 3.

KEIM, ROBERT, installation, Parkside, Sacramento, Calif., December 3.

KEMPER, ROBERT G., ordination and installation, First, Newton Falls, Ohio, October 29.

KNIGHT, LEWIS J., installation, Community, San Carlos, Calif., by the Santa Clara Association, October 29.

LA BOUNTY, THE REV. AND MRS. GEORGE, Wichita, Kan., retired, 50th wedding anniversary, October 30.

LEWIS, ROBERT, recognition, First, Alameda, Calif., November 12.

LIBERTY, Neb., 50th anniversary, November 26.

LINES, BRADLEY T., installation and conferment of full ministerial standing, Community, Milton, N. H., November 19.

LOS ANGELES, Calif., Messiah, ground breaking for religious education building and parish hall, October.

MC EWAN, CHARLES E., installation, Putnam, Conn., by the Windham Association, November 19.

MC PHERSON, Kan., rededication of newly remodeled sanctuary, October 22.

MERCHANT, IRVING K., Union, Painesville, Ohio, recognition by the Plymouth Rock Association, October 29.

MORGAN, DONALD, installation, Wells County Parish (Fessenden, Hurdsfield and Heaton), N. D., October 22.

MURCHIE, GEORGE B., ordination and installation as minister and teacher, French, Torrington, Conn., by the Litchfield North Association, October 8.

NORTHRIDGE, Calif., dedication of new sanctuary, October 1.

OLSON, JOHN W., installation as minister and teacher, Second, Middle Haddam, and Haddam Neck, Conn., by the Middlesex Association, November 26.

ONTARIO, Calif., Bethel, ground breaking for new educational building, October 15.

PARAMUS, N. J., dedication of addition to church building, December 17.

PARKMAN, JOSEPH D., installation, Old South, Worcester, Mass., November 5.

PHILLIPS, CHANNING E., installation, Lincoln Memorial Temple, Washington, D. C., November 19.

POWAY, Calif., Community, ground breaking for new sanctuary, October 22.

RIDGEFIELD, N. J., Morsemere Community, dedication of Christian education wing, November 19.

ROCHESTER, Wis., First, rededication of sanctuary, November 19.

SANDFORD, JACK L., installation, First, Council Grove, Kan., October 23.

SCOTTSDALE, Ariz., ground breaking for first unit, October 22.

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SHIRLEY, THE REV. AND MRS. ALFRED, retired, Portland, Ore., 50th wedding anniversary.

SMITH, ROGER K., installation as associate, Community, San Carlos, Calif., by the Santa Clara Association, October 29.

TOLMAN, JOHN R., ordination, Union Evangelical, Greenville, Me., by the Penobscot Association, November 26.

WASHINGTON, D. C., Plymouth Congregational, dedication of relocated church, November 5.

WILSON, GENE F., installation as minister and teacher, United, North Ridgeville, Ohio, November 12.

E and R Installations

BOOKE, PETER W., St. Paul's, Pottstown, Pa., November 26.

GROVE, ARTHUR L., Zion, Hagerstown, Md., November 19.

KOCHNER, JOHN P., Dawson-Humboldt Charge, Nebraska, Midwest Synod, November 19.

MAYER, EDWARD A., St. James', Stony Hill, Mo., November 19.

RENKEN, HENRY O., Jerseyville-Fieldon Charge, South Illinois Synod, November 19.

TENDICK, ARMIN H., St. Paul's, Cedar Falls, Iowa, November 19.

E and R Ordinations

BOOKE, PETER W., St. Paul's, Pottstown, Pa., November 26.

FELICE, LAWRENCE G., Hope, St. Louis, Mo., November 12.

WAREHIME, HAROLD M., Trinity, Hanover, Pa., November 24.

Received into E and R Membership

WYCOFF, W. ALFRED, Levittown, N. J., by Philadelphia Synod from the Congregational Christian churches, October 5.

E and R Congregation Dissolved

FAIRLAWN HEIGHTS, Topeka, Kan., by Kansas City Synod, October 24.

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East Pennsylvania Synod—St. Thomas', R. D. 2, Bethlehem, Pa.

Northeast Ohio Synod—St. Paul's, Elyria.

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Rocky Mountain Synod—Zion, Bayard, Nebraska.

Southeast Ohio Synod—Waynesburg Charge, Ohio.

Susquehanna Synod—First, Scranton, Pa.

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Chronicle

Arrivals, departures and other information about missionaries of the United Church Board for World Ministries.

Births

October 26, 1961. To the Rev. and Mrs. David M. Lennington of Yendi, Ghana, but now on furlough, a son, James Carl, in Hartford, Conn.

November 11, 1961. To the Rev. and Mrs. Richard W. Sales of the South Africa Mission, a son, James Robertson, in Durban, South Africa.

November 17, 1961. To the Rev. and Mrs. Melvin A. Wittler of the Near East Mission but now on furlough, a son, Bryan Kevin, in Princeton, N. J.

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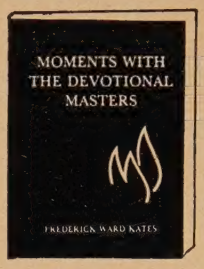

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JOHN HOPE II has been Director of Industrial and Labor Relations of the Race Relations Department of the Division of Higher Education and American Missionary Association. His job has put him at the center of the South's crisis in race-relations. In the summer of 1961, he was called to Washington as Director of Federal Employment for the President's Committee on Equal Employment opportunities. It is his responsibility to enforce compliance of the President's executive order which demands non-discriminatory employment in all federal bureaus and agencies. John Hope II is a graduate of Morehouse College ('30). His father was the first Negro President of Morehouse College, a part of Atlanta University, which, in 1869, was founded by the American Missionary Association. **THE AMERICAN MISSIONARY ASSOCIATION DESERVES YOUR SUPPORT.**

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